The Outlook

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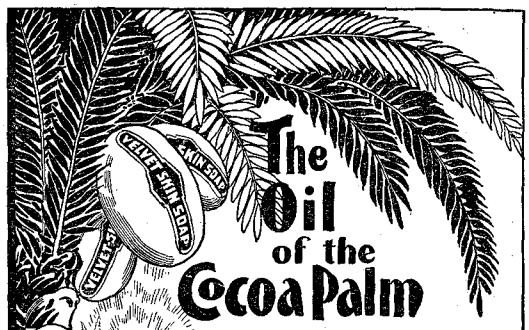

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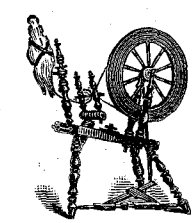

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The Outlook

Published Every Saturday

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THE action of the Sultan in the case of President Angell, of Michigan University, combines the humorous and the tragic in an eminent degree. Dr. Angell was selected by the President as our Minister to Turkey because—this it is safe to assume—he possesses diplomatic experience, he is at once a prudent and a courageous man, and he is interested in those American interests in Turkey which it would be his especial duty to conserve. The Sultan objected to the appointment because Dr. Angell is a member of the Congregational Church, and the Sultan was advised that this Church is jesuitical in character, and that the proposed Minister would be overzealous in spreading its dangerous doctrines among the Mohammedan population. He has been otherwise informed by our State Department, and has withdrawn his objection. But what can be said of the conditions of an Empire whose head entertains such conceptions of the Congregational Church and of Dr. Angell! With such a combination of ignorance and prejudice in the Sultan, one cannot wonder at the passionate hate which has exhibited itself among the lower peoples of the Empire.

❀

The resignation of the Spanish Cabinet headed by Señor Cánovas del Castillo as Prime Minister has not been followed, as was expected would be the case, by an invitation to Señor Sagasta, the Liberal leader, to form a ministry. On the contrary, the Queen Regent has asked Señor Cánovas to continue in power, and he has consented to withdraw his resignation. The Cortes has been prorogued. General Martinez Campos was last week summoned to Madrid, and important conferences were held by the Queen Regent with Campos, Castelar, and Sagasta. The Cuban question has been, of course, the chief cause of the crisis. Neither Liberals nor Conservatives seem able to offer a practical solution. So long as the Liberals, who have been in a decided minority in the Cortes, confined themselves to criticism of their opponents, their task was indeed an easy one; to formulate a constructive policy was not so easy. The Cuban insurgents show no disposition to accept anything less than independence; and neither Sagasta nor any other Spanish political leader dare suggest giving up Cuba. The withdrawal of General Weyler from command in Cuba was last week spoken of as almost certain, but it is now announced that this step will not be taken at present. The plan of again sending General Campos as Governor-General to Cuba, with instructions to promise radical reforms and to attempt to come to terms with the insurgents, has been under consideration. This is precisely what was done to end the last outbreak in Cuba, but the promises then made were not kept, and the Cubans would have no guarantee that compromise now would not have the same futile ending. Moreover, the Cubans have already rejected contemptuously Spanish offers of reforms made during the present war. No one in Madrid appears to believe in the possibility of immediate subjection of Cuba by force; it is equally impossible for the insurgents to drive the Spanish forces from their strongholds. Representations made by the United States have not been accepted by Spain cordially; indeed, unless the United States wishes to buy the island, it can do little but urge the inhumanity and wretchedness of the present contest, and ask Spain to end it somehow—*how*, it is not easy even for a neutral adviser to say. It is

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to be noted that General Fitzhugh Lee reports that he is able to find use for only $10,000 of the $50,000 appropriated by Congress to aid American citizens in distress in Cuba.

❀

Now that the Eastern question has passed again into the diplomatic stage, its entire movement is subterranean, and surmises must take the place of definite knowledge. Turkey continues to accumulate munitions of war of all kinds in the neighborhood of Constantinople, and is in a better fighting condition than for a great many years past—a result due in large measure to the fact that she has had the aid of a large number of skilled German officers, who have reorganized her army, equipped it with the best modern weapons, and very greatly advanced its discipline and efficiency. This fact, in connection with the not to be forgotten congratulation of the Emperor of Germany to the Sultan on the occasion of his noble victories in Thessaly, throws some light on the situation. Further light is thrown by the fact that Germany is a very heavy holder of Turkish bonds, and the love of the official German for the Turk may not be, therefore, entirely disinterested. Germany is also a large holder of Greek securities, and this is the reason why she is urging that the finances of Greece shall be put into the hands of England. The Powers have probably arrived at some sort of agreement among themselves as to the conditions on which they think Turkey has a right to insist. These conditions have been submitted to the Sultan. What the Sultan will do probably depends upon Russia, and what Russia will do no one knows except the Czar and his intimate advisers. Diplomacy and honesty are so far apart that the fact that Russia has formally agreed to a certain programme in no way insures her fidelity to that programme in her private dealings with the Sultan. Greece is condemned, probably, to a long period of suspense.

❀

It is evident that if Germany is to have any freedom of speech or of action under the present Emperor it must fight for it. Last year, when the Civil Code was before the Reichstag, an endeavor was made to embody in it a clause which should concede to political societies liberty of assembly, of organization, and of meeting. The Chancellor opposed the clause, declaring that, although he favored the object, the result could be secured more effectively by legislation in the chief States of the Empire, and he explicitly promised to secure such legislation. The Code was adopted by the Reichstag, and, in accordance with the Chancellor's promise, a bill regulating political societies has been introduced into the Prussian Parliament. On first reading it seemed as if this bill actually fulfilled the pledge made by the Chancellor, but upon further examination it appeared that the concession was so hedged about with conditions as practically to neutralize it. As a whole, the bill is distinctly reactionary in its character. Instead of marking a step forward, it will register, if adopted, a long step backward, practically abolishing freedom of speech so far as public meetings are concerned, making the police arbitrary judges of the propriety of political utterances, and giving them absolute power over all political assemblies. Unless the bill is wrongly reported, it would subject all organized political action in Prussia to the judgment of individual police officers. The bill has called out furious opposition. It is denounced on all sides as a measure which has for its object the abolition of civil rights and of political freedom. It is said to be more obnoxious than the provisions of the present law relating to Leze-Majesty, which goes far towards making freedom of speech in Germany conditional on the will of the Emperor.

❀

Some anxiety exists in Hawaii as to the outcome of the dispute with Japan over the application of the Hawaiian immigration law. Under the restrictions of that law, over five hundred Japanese have been returned by the authorities of Hawaii to their native country. Japan contends that this was in contravention of treaty agreements, and was a harsh and unreasonable exercise of power. Hawaii claims that it was a proper and reasonable use of ordinary police powers. Japan has tried to obtain assurance that similar action

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will not again be taken, but the utmost that the Hawaiian authorities will concede is that legitimate immigrants coming from Japan will be given every right due them, while improper and illegal immigrants will not be made to suffer any greater hardship than is necessary. A Japanese man-of-war is at Honolulu, and fears have been expressed in some quarters that Japan may make the present dispute a pretext for seizing upon the islands. There seems, however, little cause to believe that this suspicion has a sound basis of fact. If such a step should be taken, the intervention of the United States would undoubtedly be asked for by Hawaii, and some interesting questions of international law and national policy would at once arise.

❀

The annual meeting of the Bimetallic League of England was held last week in Manchester. The facts connected with this meeting of greatest interest to American readers are three: First, that among the avowed sympathizers with the movement in England are five prominent members of the present English administration; second, that the most pronounced ground of the continued hopefulness of the League is last fall's election in the United States, "when Bryan received 6,500,000 votes on a platform of national bimetallism, and McKinley 7,000,000 on a platform pledging his support to an international bimetallic agreement;" third, the assurance expressed that bimetallism will be secured "if the United States and France or any other great commercial nation would agree to carry the matter through without England." This last expression seems pretty clearly to imply that the English bimetallists have very little hope of securing the co-operation of England in initiating international bimetallism, and to point to the real question for international bimetallists to consider—this, namely, Can what they desire be secured by anything less than substantial unanimity among the great commercial nations?

❀

The mystery connected with the departure under sealed orders of the British South African Squadron has now been solved by its occupation of a small island at the entrance to Delagoa Bay. Admiral Rawson has already proclaimed this island British territory, and is fortifying it. It looks as if no one would be able to enter the Bay without England's consent. It is hardly to be supposed that this action could have been taken without Portugal's sanction, and it is believed by some that the affair was negotiated with King Charles by Mr. Cecil Rhodes on the occasion of the latter's recent visit to Lisbon. This occupation will affect not only Portuguese but also German Africa, and especially the Transvaal, since Delagoa Bay is the only point from which the Boers can reach the sea. The publication of reports regarding the inhuman treatment of the blacks by the whites in German Africa and in the Congo State has called attention to the treatment of the blacks in British territory. "Trooper Peter Halket" to the contrary, we have yet to learn of such shocking inhumanity in British Africa. Great Britain seems likely to realize some of its hopes in the north of Africa, as it already has in the south. The Italian Government has announced its determination to confine its energies to its original colony of Erythrea, abandoning Kassala to the Egyptians. Of course England is behind Egypt. Some Italian prisoners are still detained in captivity by the Negus of Abyssinia, who declines to release them until he receives satisfaction in regard to his absurd money demand on Italy for their maintenance. The Negus has granted Herr Ilg, the Swiss engineer (to whose ability the peace between Italy and Abyssinia is largely due), a concession of land for the construction of a railway from the interior of Abyssinia to a port on the Red Sea.

❀

The British Government has not come to satisfactory terms with our own regarding the protection of fur seals. President Jordan, our representative at the Pribilof Islands, says that the United States Fur Seal Commission will begin this summer the work of branding the female seals on the islands. This will spoil the skins of branded seals, and will tend to stop pelagic sealing by making it unprofitable. Experiments show that the female pups can be branded so as to destroy the skin's

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value without injury to the animal. It is interesting to know what our critics have to say about the declared wishes of the United States. The London "Times" says:

We shall be quite ready, when the time comes, to agree to protective measures in the common interests of all classes of seal-fishing, but these measures must be based on the facts of natural history, and not in the interests of one nationality against the interests of another. . . . The Americans desire to put an end to pelagic sealing. What would the United States answer to a similar proposal with regard to their fishery rights on the American shore of Newfoundland? They would answer, "It isn't business."

The Montreal "Star" remarks that—

No one would regard the destruction of the seal with anything but sorrow—not even the people who wiped out the buffalo. But why should all the other nations give up their rights to hunt in the open sea, while the United States reaps all the benefit? If we are all to make sacrifices that seal life may be saved to the world, it is not out of order to ask at this stage of the negotiations what sacrifice the Americans propose to lay on the altar of humanity.

The Toronto "Globe" reminds us that—

The United States has a special national profit and interest in the matter. As the owner of the breeding-grounds, they get a handsome annual rental for the lease of the privilege of killing a certain number of animals each year. It can be seen that if the lessees were the only catchers of seals they would enjoy a monopoly of an article for which the luxurious will always be ready to pay a handsome price—indeed, the higher the price and the rarer the skins the more exclusively would their possession be a mark of wealth. The Russian monopoly at the Commander Islands is no serious obstacle, as the two monopolies could and doubtless would work in harmony. There would be no difficulty of coming to an agreement about regulations calculated to perpetuate seal life provided Canada is allowed a fair share of the results of her abnegation. A fair division of the rentals should be the basis of her abandonment of the right to pelagic sealing.

❀

At the last meeting of the International Statistical Institute at Berne, Switzerland, a project was brought forward for a universal synchronous census. It was proposed that all civilized nations endeavor to have such a census taken in the year 1900. Dr. Guillaume, Director of the Swiss Statistical Office, made a motion that a committee be appointed to collect information as to the desirability of carrying out this plan, and as to the extent of uniformity in the tabulation. The committee was appointed, and submitted a report recommending the project. On the other hand, the Royal Statistical Society of Great Britain, after carefully considering the circular sent out by the Swiss society, declares that the disadvantages to each country from interfering with regular census systems might outweigh any advantages coming from a synchronous census of the whole world. The British society also thinks that a synchronous census would be impracticable on account of climatic conditions. Again, inasmuch as the data are obtained in different countries by different methods, the data of one country differ in value from those of another. There would thus be certain ambiguity in reference to the determining of questions of nationality and occupation. The British society suggests that five facts should be insisted upon for uniform treatment in all countries: (1) The number of the resident or *de facto* population. (2) Sex. (3) Treating the first five years separately. (4) Civil condition. (5) Birthplace. The work of a synchronous census should be greatly facilitated from the fact that ten prominent countries take their censuses in 1900, and half a dozen more within one year from that date. It has been suggested that statistical bodies in all countries should appoint committees to form a congress for the consideration of the whole matter. Only through some such action in unison would the success of the great project be assured.

❀

During the past week the Senate has passed the tariff bill through the chemicals, earthen and glass ware, metals and wood schedules. The discussion of the sugar schedule was begun on Monday of this week. A remarkable speech made during the considerations last week was that of Mr. Mantle (Silver Republican), of Montana, who declared that no protective tariff can ever again endure in this country which does not fully guard the interests of the great mass of producers of what are known as raw materials, and among these he declared the protection of wool to be the most important. To Mr. Gray's question as to why timber was taken from the free list Mr. Allison responded that the first reason was to raise revenue, and the incidental reason was to

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afford protection to a vast industry. Mr. Gray replied that the millionaire owners of timber-lands were not mendicants, and that there was no reason why they should receive a toll wrung from the American home-builders. He protested against the change also because it placed a premium on the destruction of our own forests, particularly on our white pine. The absurd cutlery schedules were not allowed to go through without sharp criticism, especially that from Mr. Jones, of Arkansas, who asserted that there had been a conspiracy on the part of the cutlery manufacturers not only to increase rates but to unload at a profit of four hundred per cent. He said that he feared his appeal would fall on deaf ears on the Republican side, but there was consolation in the fact that there would be an appeal to the American people. It seems strange that Republican leaders have apparently forgotten the inevitableness of this appeal in the preparation of a bill which in too numerous instances out-protections protection.

❀

Distinguished representatives from the Western Hemisphere were present at the International Commercial Conference, held at Philadelphia last week. Seven years ago Mr. Blaine brought the Governments of American countries together and originated the Bureau of American Republics. The Philadelphia Conference is an outgrowth of that movement to fur her American commerce. A permanent memorial has been reached in the establishment of a museum for the display of the products of the Western Hemisphere. These exhibits are to be constantly renewed, and will show what each country has to sell. In his address President McKinley said:

> General reciprocity in trade requires reciprocity of information. . . . There is no motive to make a product if you can't find somebody to take it. The maker must find the taker. You will not employ labor to make a product if you cannot find a buyer for that product after labor has made it. . . . I met you in the days of your highest prosperity. I cannot avoid meeting you if I would, and I would not if I could. But let me tell you, my countrymen, a resuscitation will not be promoted by recrimination. The distrust of the present will not be removed by distrust of the future. A patriot makes a better citizen than a pessimist, and we have got to be patient, for, much as we may want to move out of the old house, we cannot do it until the new one is finished. A tariff law half made is of no practical use except to indicate that in a little while a whole tariff law will be done, and it is making progress. It is reaching the end, and when the end comes we will have business confidence and industrial activity.

❀

These epigrammatic remarks will be widely quoted, but. equally with them, those of the Brazilian Minister, who also spoke on the same occasion, should be quoted. Appreciating the liberal and intelligent advertising by a systematic spread of information which will be accomplished by the Conference, Señor Mendonca declared that—

> The need of the times is not retaliation, but real reciprocity; the North and the South have entirely different products, which can be interchanged with mutual advantage; some of our raw materials are as necessary to you as some of your manufactures are indispensable to us; the two interests ought to be harmonized, and not arrayed for conflict. . . . Without free raw materials stipulated in treaties of commerce for a number of years, necessary to give stability to trade, no reciprocity arrangements can be made, as coercion will not coerce independent nations. All this your manufacturers and merchants must have said, and I thank them in behalf of my colleagues for their hypothetic sympathy. If my surmise is not right, then your plan is wrong, and the opening to-day of your temple of industry will be equivalent to the opening of the Temple of Janus, the Roman god of two faces, the doors of which were kept closed in times of peace and only opened as a sign of war.

We trust that President McKinley's prophecy will be abundantly realized, but we commend to him the careful language of Señor Mendonca as pointing out the only way to that realization.

❀

"Dun's Review" states that last month's business failures were the smallest in number for any month since September, 1895. Another interesting May report is that of the United States Government. The month's receipts from all sources were nearly $30,000,000, compared with nearly $38,000,000 in April and over $36,000,000 in March. The decrease in revenue is undoubtedly due to the culmination of the import movement. The May surplus revenue was not quite $700,000. Many importers believe that this surplus will shortly change again to a deficit. The enormous trade of the early spring has flooded us with such excessive importations that the market will be over-

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supplied for a long time. Expenditures for last month exceeded those of May, 1896, by nearly $700,000, and for the eleven months of the fiscal year the increase is over $16,000,000. What the country needs is increased economy rather than increased tariffs. The Government report shows an augmentation in our money supply over the same period a year ago, the total outside of Treasury holdings having increased nearly nine per cent.; about one-half of this increase was in gold. Last week's general business world was marked by a more buoyant tendency, perhaps due in part to Secretary Gage's emphatic encouragement to the Maryland Bankers' Association:

> Reference was made here this evening to my recent address in Cincinnati. Let me repeat here the substance of the conclusion of that address. The prophecy made then will be fulfilled. The promise I am absolutely certain will be. The prophecy was that both bodies of Congress would soon put through an adequate tariff bill, and the promise was that the Administration would be faithful to the task imposed upon it by putting the currency of the country on a sound, enduring, and solid basis.

❀

Last week one of those riotous negro lynchings which Northern men sometimes think are characteristic of the spirit of lawlessness and disorder in the South took place at Urbana, a prosperous town of central Ohio, only fourteen miles from the capital of the State. This particular lynching was as aggravated an outbreak of lawlessness and disorder as any that has taken place in the South for a long time. A negro of the town, convicted of an atrocious assault upon a white woman, was awaiting transference from the county jail to the penitentiary to which he had been sentenced for twenty years, the full penalty under the law. The general feeling in the city was one of intense anger against the negro, and the crowds of citizens became so threatening that the Sheriff called upon a local company of the State militia to aid him in defending the jail. The soldiers very properly responded, and in the riot that followed obeyed the order of their commanding officer and fired upon the mob, killing two men and seriously if not fatally wounding many others. The Governor of the State, to whom a telegram was at once sent, seems to have been afraid to deal with the rioters and to have attempted to evade his responsibility. He at first declined to send troops, and then sent them under such orders that they turned back at the request of the terrified Mayor of the city.

❀

Such a riot and lynching is nothing less than civil war, and it requires a special kind of bravery and patriotism to face one's friends, acquaintances, and fellow-citizens in maintaining the supremacy of the law by force of arms. The crime of the lynched negro was perhaps the most hideous that a man can commit, but in his case the operation of the law was quick and thorough. If his punishment was not adequate—and we certainly think it was not—the citizens of Urbana should see to it that the law is changed. By provoking civil war they have involved themselves and their city in criminal disgrace, and have brought lasting sorrow into the lives of the families of those who died as rioters and those who bravely did their painful duty in obeying their sworn promises as soldiers and officers of the law. The New York "Sun" reports a comment of Judge John M. Duncan, of Texas, in a lynching case in that State which fits all lynching cases: "By which mode, then, is justice more likely to be administered? If by the mob, let us abolish the law; if by the law, let us abolish the mob."

❀

Official investigation into the causes of the terrible accident which took place on Decoration Day near Valley Stream on Long Island may fix the responsibility with greater or less positiveness. It needs no coroner's jury, however, to discover the danger of grade railway-crossings. In this case the single-track railroad crossed a broad and much-traveled highway at a point where it was impossible to see any distance upon either road from the other until the actual point of intersection was reached. Thick woods completely cut off the line of vision in either direction. An electric bell was supposed to ring at the crossing just before a train passed, but it has been out of order repeatedly, and probably did not ring at the time of the accident. Whether the engine whistle was blown and its bell

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rung is in dispute, but very probably the warning was in fact given only when too late to be of service. Over and over again fatal accidents have occurred in this vicinity in practically the same way. A law was passed by the last New York Legislature forbidding new grade-crossings, except with the permission of the Railway Commissioners. It should be supplemented by one demanding automatic gates or signalmen at all such crossings now in existence. The question of expense to the railways should not be allowed to weigh at all in the matter. Better reduce dividends, if need be, than destroy human life. In most cases the result of such a law would be to lead sooner or later to change of grade and the building of bridges, all to the permanent improvement and benefit of the roads. If, as is not at all improbable, the Long Island Railway shall spend $200,000 or more in paying damages or settling suits as a result of this particular accident, its officers might well wish, even from selfish motives, that they had spent that sum in advance to make it impossible and at the same time to improve their road.

❀

There has been not a little exaggerated talk the past week about the alleged "outbreak" of Cheyenne Indians in Montana. The real point of interest in the matter lies in the different attitudes taken by the white settlers and by the Indian Agent. The facts in the case were simple and not in themselves important. A white sheep-herder had been shot by an Indian; a sheriff and a crowd of armed men entered the reservation to arrest the murderer. Thereupon the Indians left their reservation, and fear was excited that they would enter upon a general massacre of white herders living in the outlying districts. In point of fact, the Indian who had committed the murder soon surrendered to the authorities and admitted his guilt. The Indian Agent called for troops, and showed every disposition to bring the matter to a quick and satisfactory conclusion. Nothing he could do, however, satisfied the white cattlemen, and they were so warlike in their actions that it was only by the most decisive action that the Indian Agent prevented them from exciting serious hostilities. Our readers will find on another page an interesting article by an Indian Agent who is also an army officer, in which some striking illustrations are given of the results obtained from strong repressive measures applied at just the right time and in just the right way. In most cases Indian "outbreaks" might be prevented by wisdom in foreseeing danger and promptness in meeting it.

❀

The Forestry Committee of the National Academy of Sciences has suggested to the Secretary of the Interior a general scheme of forest administration. Under it a Forestry Bureau would be created, governed by a director, who would also be president of an advisory board, consisting of himself, an assistant director, and four forest inspectors. The Bureau would have a disbursing officer, clerks, and legal advisers, twenty-six head foresters and twenty-six assistants, two hundred rangers and various assistant rangers. The salary roll for this force would call for an annual appropriation of a quarter of a million dollars. Preference in appointment would be given to graduates of West Point. A Board of Forest Lands is also recommended, to provide for the survey of all lands reserved or to be reserved. Individual or corporate holders of lands in the reserves would exchange them for equitable holdings outside. This report also suggests the withdrawal of unreserved forest lands from sale and entry when the lands are more valuable for timber and for other purposes. After survey, the tracts less valuable for forests would be opened to sale and entry, and the remainder held permanently for the Government. The annual expenditure of a quarter of a million dollars is a far less sum than is now lost every year by our Government, and it is earnestly to be hoped that these suggestions may be carried out in some adequate form. Thus the United States may be placed on a level, as regards forestry, with other civilized nations. It is to be expected that the system will expand and involve larger expenditure of energy and money. Our history will undoubtedly be a repetition of that of Germany and France, where the sums spent for forest preservation now run into

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the millions, but so do the net revenues from the forests.

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The United States Supreme Court will soon have before it a question of great moment as regards the effective working of the South Carolina Dispensary System. Last week a decision was made by a judge of the United States Circuit Court at Charleston which absolutely reverses the construction hitherto held of the law in regard to the importing of liquors in original packages into the State. A United States statute was passed some years ago with the intention of meeting this very point; it provided that liquors brought in sealed packages into any State should be subject to the special laws of that State. Under this statute the authorities in South Carolina have been able easily to prevent the selling of liquors to individuals in the State by persons doing business outside of it. Judge Simonton now declares that "it is not a lawful exercise of the police power to forbid the importation of such liquors or their sale in original packages for personal use and consumption, such prohibition under those circumstances being in conflict with the laws of inter-State and foreign commerce." The reason of this decision appears to be that the State, being itself in a sense engaged in the liquor business, cannot, therefore, discriminate against other persons engaged in that business without violating the principle of freedom of inter-State commerce. It can easily be seen that if Judge Simonton's decision is sustained by the Supreme Court a serious blow will be dealt to the dispensary system of South Carolina, as the control of the sale of liquors within the State is necessary in order to make the system self-sustaining.

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The completion of the Library of Congress has brought the question of its management and administration into prominence. It will be necessary for President McKinley to put the employees of the Library under civil service rules if it is to be protected from the vandalism of the spoilsmen. Already there is evidence that the places in the Library, unless protected, will become the gifts of politicians. The Civil Service Commission has established local boards of examiners in more than seven hundred cities in the country. If the Library is protected by civil service rules, the people of the whole country will have equal opportunity to secure positions in the Library. The librarian should be, and probably will be if the Library is protected by civil service rules, the writer of the examination test papers, thus controlling the examinations as to fitness for the work under his immediate control. The libraries of Chicago, Cleveland, Boston, and Newark employ the civil service method, and after years of experience they pronounce it the only way of securing properly equipped workers. About one hundred and ninety people will be employed in the Library under the Librarian and the Superintendent. Professor Nicholas Murray Butler, several weeks ago, when consulted on the subject of the administration of the Library, formulated a plan which has met with the approval of leading Senators and Representatives at Washington. He proposes that the Library shall be administered by a Board of Regents consisting of representatives from both Houses of Congress, the Executive and Judicial Departments of the Government, and by private citizens, who would occupy places on the Board for life or until resignation, their successors being nominated by Congress. This plan promises that the Library shall be administered in the interests of the whole Nation and not of a section, and that it shall be administered as a trust from the people.

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The question of pensions for teachers has been agitated for years, but the first law, or one of the first, to be approved was probably that affecting the teachers of Brooklyn, approved May 13, 1895. Three teachers in New Jersey began the struggle for a pension for teachers in that State in 1890. They succeeded in their efforts in February, 1896, in a different form from that first intended. The law provides for the payment of pensions secured by the stoppage of one per cent. of the salaries of teachers who agree to come under its provisions, and one per cent. of annuities. A rebate is made to teachers who resign after contributing to

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the fund for five years. Three months were allowed the five thousand teachers of New Jersey to avail themselves of the privileges of the new law; 2,510 signified their desire to become beneficiaries under the law within the specified time—a triumph almost as great as that of securing the bill. The committee made some valuable discoveries while collecting arguments in favor of pensions. Miss Elizabeth A. Allan, one of the State trustees of the fund, in an able article in the current number of the "Review of Reviews," states that twenty years ago a canvass of a graduating class in a New Jersey high school showed that seventeen young women out of twenty elected to become teachers. She recently canvassed a class of nineteen, to find that two only of the class chose teaching as a profession; in another class three only out of thirty chose it. Our readers will doubtless recall the fact, referred to in these columns last year, that in New York City of 107 who took the teachers' examinations only thirty passed. The standard of requirements for teachers has been raised in all large cities, but the salaries have not kept pace in increase with the demands of equipment. The strongest argument for the pensioning of teachers rests on the inadequate salaries paid, and the severe strain of the work upon the vital forces. New York, Michigan, Illinois, California, Missouri, New Jersey, and Ohio have established teachers' pensions under State laws.

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International Arbitration

The International Arbitration Conference, which met at Lake Mohonk in this State last week, strongly emphasized the movement of public opinion toward this great achievement. Such men as Robert Treat Paine, Judge Morris, the Rev. Dr. Charles L. Thompson, Professor N. P. Gilman, Dr. Edward Everett Hale, President Gates, Major Marshal H. Bright, and Colonel Church, approached the subject from different sides, but were a unit in expressing regret at the action of the Senate, and in the belief that the overwhelming majority of the country will only be stimulated to more zealous activity by this temporary defeat. The Conference wisely regarded the Senate's action as a reason, not for discouragement or retreat, but for a forward movement. Instead of conceding a modification of the original plan of a permanent tribunal along the lines suggested by the Senate amendments, the Conference urged making treaties for such a tribunal with France, Germany, Austria, Belgium, and Switzerland, all of whose Parliaments have taken action in favor of permanent arbitration.

The organization in Europe of the International Brotherhood is another straw which shows whither the tide of civilized opinion is strongly setting. This Brotherhood, which is open to men and women of every nation, pledges itself to specific helpfulness in any cases where help is needed, and in a variety of ways to the dissemination of international knowledge, the cultivation of international friendship, and the bringing in of the feeling of brotherhood among men of all races. Ideas travel faster than parliaments and congresses. They are often opposed by selfish statesmen or by short-sighted politicians, but they have their way; and the idea of the settlement of international questions by civilized methods is so transparently rational, sound, and Christian that the time is not far off when it will find its way, not only to the conscience, but to the statute-books, of the English-speaking race.

The growing conviction that arbitration is the true method of settling international difficulties, and that it is peculiarly the opportunity of this country to inaugurate the adoption of this method, has not been checked by the action of a minority in the United States Senate; it would not have been checked if that minority had been a majority. It is too deep-seated, too much in accordance with the profounder American instinct, and too thoroughly Christian. The barbarism of war is doomed to become extinct, like other barbarisms. The permanent Committee on Arbitration appointed by the National Conference which met in Washington last year have issued a statement in which they say that, in their judgment, the rejection of the treaty by the Senate was not only against the higher interests of Great Britain and the United States, but also of the world, and that it was in the face of a prevailing national conviction. That

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conviction remains unchanged. The vast majority of Americans are in favor of an equitable system of arbitration between the two countries; they look upon it, to quote the words of President McKinley, "not merely as a matter of policy, but as a duty to mankind. . . . The importance and moral influence of the ratification of such a treaty can hardly be overestimated in the cause of advancing civilization."

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Government by Injunction Again

The subject of "Government by Injunction," which, as our readers will remember, has been discussed in The Outlook from time to time as one of the important political questions of the day, has been brought up in a very interesting form in Minnesota in an action at law by the American Book Company, of this city, against the Kingdom Publishing Company, of Minneapolis. In this action the American Book Company, as plaintiff, alleging that the Kingdom Publishing Company, as defendant, was insolvent and therefore unable to answer in damages, applied to the courts for an order "perpetually enjoining and restraining the defendant, its agents, employees, and servants, from publishing, issuing, and circulating any further copies or editions" of a pamphlet entitled "A Foe to American Schools," which was published a few months ago by the defendant corporation. The pamphlet in question contains accusations against and statements concerning the business methods of the American Book Company in its dealings with certain public-school officials and teachers, which the plaintiff corporation, the largest and probably the richest school-book publishing concern in the United States, contends are libelous and damaging. Judge Charles B. Elliott, of Minneapolis, who both as judge and as Professor of International Law in the University of Minnesota is held in high esteem, has denied the application for an injunction in a long and scholarly opinion, in which he quotes many precedents from both English and American decisions sustaining his opinion that restraint of the freedom of the press in this country by injunction is unconstitutional. "The allegation," says Judge Elliott, "that the defendants are insolvent is not sufficient to confer jurisdiction. The Constitution does not say that citizens who are able to respond in damages 'may speak, write, and publish their statements, being responsible for the abuse of such right,' and that those who have no property not exempt from execution shall remain silent. This pamphlet is a serious attack upon the business methods of the American Book Company. I find no power, however, in this court to prevent such criticism."

Judge Elliott's decision that "government by injunction," so far as it may be resorted to for a protection against alleged libel, is unconstitutional seems to us clearly to be in accord with common sense as well as the law. The proper recourse for the American Book Company is the libel suit which it has now brought against the Kingdom Publishing Company, and in which it asks for damages to the amount of $100,000.

The contest precipitated by this suit involves a large number of men and women who are connected directly or indirectly with the educational work of the country; for the pamphlet which Judge Elliott characterizes as "a serious attack upon the business methods of the American Book Company" is written by President George A. Gates, of Iowa College, and consists of a paper which he read before the "College Section of the Southeastern Iowa Teachers' Association" last March. President Gates is a man widely known in educational and religious circles. He is one of the editors of "The Kingdom," the weekly newspaper in Minneapolis, with which many of our readers are familiar. On the other hand, the American Book Company numbers among its officers and managers men of the highest business standing, who have been connected with educational work for many years, and who no doubt welcome, as they ought, the opportunity to place their side of the case before the public. While the case is one of great interest to all who believe in high educational standards, and while its outcome will be serious in its effect upon either the accusers or the accused, we advise our readers to put themselves in the attitude of mind of intelligent and honorable jurymen and

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wait until they have heard all the evidence before they frame their verdict.

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Some Counsels Concerning Marriage

We propose here to answer some questions which have been asked us respecting marriage, not replying to these questions categorically, nor reporting them separately, but aiming to involve practically a reply to them all.

Marriage is a union of love; there ought not to be marriage where there is not love. At best a life-partnership involves many hazards, much mutual patience and forbearance. Where there is not love to keep patience and forbearance, service and sacrifice, alive, the hazard is altogether too great. No woman should marry simply to get a home. She who does so marry ought not to wonder if she finds herself not a wife, but only a housekeeper. A good housekeeper is worth more than board and clothing; if she is not paid in love, she should be paid in wages; and she should not make a contract which she cannot dissolve, if she finds the service too hard, the master too exacting, or the compensation too small. No mercantile contract, however disguised, should be a life-contract. Only a love-partnership may legitimately be a life-partnership.

No woman should marry for love unless it be an honoring love. She should not marry a man she cannot look up to. The woman who is unwilling to promise obedience may well hesitate about promising to love and honor. "To obey" connotes different ideas in different minds; but the obedience of love the true woman does not find it difficult to pay to the man she truly loves. If she shrinks from the pledge "to obey," it is either because she distrusts her love or distrusts her lover. "Husbands, love your wives, even as Christ also loved the Church and gave himself for it," says the same Apostle who said, "Wives, submit yourselves unto your own husbands." It is not difficult for a wife to obey a husband who loves her with the same heroic, self-sacrificing love with which Christ loves his Church. If she doubts whether her lover is capable of that kind of love, she would better postpone the wedding-day. Generally it is hazardous for a wife to marry a man who is younger, smaller, weaker, less experienced, less educated than herself. It is not easy for a wife to render loyal love to a husband whom she is compelled to regard as her inferior. Inequality of character or condition generally augurs ill for the marriage which mates unequals.

"Marry in haste and repent at leisure" is an old proverb—and a true one. Long courtships do not often precede early divorces. The truest love is generally founded on familiar acquaintance. One should not fall in love, but climb into it. Love transcends reason; but the best love is not unreasonable. Love laughs at fetters; but the best love is not lawless. True love carries captive the whole soul, and one is not a true lover till his judgment is convinced by love and his will is controlled by love; if love rules only in his imagination and his passion, he is no true lover. Caution is a wise virtue in love as in all else. A bad son rarely makes a good husband, nor does a disloyal daughter make a loyal wife. On the other hand, love covers superficial faults. It redeems the cynic from his cynicism and the flirt from her frivolity. It gives steadiness of purpose, because seriousness of motive. It makes life worth living. Many a man has been transformed by his love for a pure woman and by her idealization of him. He begins to try to become what she thinks he is. Many a girl has been converted by marriage and sanctified by motherhood. Blessed is he whose intuition enables him to discern the reality beneath a shining, polished surface; blessed she whose judgment is not misled by her too credulous imagination.

Fathers, mothers, and guardians make a perilous mistake when they endeavor to make matches for their children. They may judge never so wisely; but there is always an unknown element in inclination, which no one can either discern in another or determine for another. One cannot love by proxy. Prudent partnerships may be formed for others by their seniors; true marriages, never. Each soul must find its own mate. But in finding the mate youth will do well to take account of the counsels of older heads. Such counsels cannot finally determine

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anything; but they should not be contemptuously cast aside by impetuous passion. The runaway match is generally disastrous. A love that cannot wait is apt to be a love that cannot last. The endearing love is both rational and patient.

These and all other counsels are sometimes at fault. Love has its own laws, and no one quite understands them. Sometimes a wife lives happily with one whom every one but herself regards as her inferior; sometimes marriage cures great faults, sometimes it fails to cure petty ones. Marriages from which reason expects the least sometimes prove the most felicitous. Love is the best guide; and though even love is not infallible, it is wise to follow whither it leads, if it be a love persistent, proved, and masterful.

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For Trinity Sunday

It is always safe to assume that no theological doctrine has ever had a strong hold on human life and a permanent place in Christian faith unless there has been in it something more than a dogma. It is only heart-doctrines that spread beyond the ecclesiastical school which gives them birth, and survive the epoch in which they see the light. Thus the worship of the Virgin Mary is the worship of the element of womanliness in God, a mediæval recurrence to the earlier doctrine that when God made man in his own image, male and female created he them. To a modified doctrine of purgatory the Protestant Church is returning, in its belief in a disciplinary probation continued after death. Protestantism, after having rejected the despotic authority of the Papacy, is endeavoring to find a way to a church unity consonant with freedom. In a similar manner, we are sure that the doctrine of the Trinity has in it more than the infelicitous phrase "Three Persons in One God." There is something in this threefold conception of Deity which meets the want of the human soul, to which it responds, which it will never willingly and permanently relinquish. In the realm of scholastic theology Trinity means definitions which do not define, phrases which mislead, a Tritheism which explanations in vain endeavor to explain away. But in the realm of spiritual experience it means something vastly deeper and more sacred.

If we want to know what the doctrine of the Trinity means in spiritual experience, we must turn to the hymn-books of the Church. Here we find that faith expressed in undogmatic heart-forms. If we want to know what would be lost out of life were faith in the Trinity eliminated, we must take out of our hymn-books those hymns which are rooted in a Trinitarian faith, and see what is left. Some of them, it is true, have been written by Unitarians, such as Oliver Wendell Holmes's "O Love Divine that Stooped to Share," but they are none the less essentially Trinitarian in spirit. Among them are to be found not merely such distinctively Trinitarian hymns as "Holy, Holy, Holy Lord God Almighty," but all hymns which express adoration to a human Christ or an indwelling Spirit of God: such hymns as "Crown Him with Many Crowns;" "O Sacred Head now Wounded;" "When I Survey the Wondrous Cross;" "Rock of Ages, Cleft for Me;" such hymns, too, as the "*Veni Sancte Spiritus*" in its various translations, which Goethe characterized as "the prayer of men of genius;" or Lamartine's "Mysterious Spirit, unto Whom is known my sad and earth-bound frame;" such hymns, too, as most of those connected with the advent, life, and passion of Christ; such invitations as "Come unto Me, ye weary;" such prayers as "Jesus, Lover of my Soul;" such praise as "All Hail the Power of Jesus' Name;" such meditations as "Abide with me."

For faith in the Trinity means, in spiritual experience, faith in, love for, nearness to, fellowship with what, for want of a better term, we may call a humane God; a God who has dwelt in our human life that he may dwell in all human lives; a Shepherd who has sought his sheep, a Spirit who guides his people, a Friend who dwells with them and in them, not only a "King all glorious above," not only our Maker, but also our "Defender, Redeemer, and Friend." That this faith is found in many a devout Unitarian heart we are very sure. That it has found expression in some beautiful Unitarian hymns we have already indicated. But that its warmth, its passion, its fire, are not developed by any system which is not spir-

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itually Trinitarian, however dogmatically it may be defined or ecclesiastically it may be connected, appears to us clear from a simple comparison of the hymnology of the Catholic Church, which is Trinitarian, with the hymn-books from which all the fruits of Trinitarian faith have been carefully expunged. He who can sing John Stuart Blackie's "Angels Holy, High and Lowly," Phillips Brooks's "O Little Town of Bethlehem," and Toplady's "At Anchor Laid," has the Trinitarian experience, however he may phrase his faith in his creed.

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The Patriotism We Need

It is the fashion among certain able and honest men to still speak of war as if it were a kind of dire necessity, not to be evaded without serious loss of some of the more virile qualities; to speak of it as if it were the only school of heroism, self-denial, and self-sacrifice. That all these great qualities have been bred by war is beyond question, but that war is the only teacher at whose feet they can be learned is, in our judgment, entirely false. There was a time when the suggestion that men of honor and courage could settle disputes otherwise than with the rapier or with the pistol would have been greeted with derision, but disputes are now constantly settled by men of unquestioned courage without a thought of personal encounter. Indeed, except in a few military circles and in a few sections where the spirit of the old régime still reigns, the duel has come to be regarded, not as a stimulus to courage, but as an evidence of barbarism; and the time is not far distant when war will be thought of in precisely the same way. It will be regarded as a barbarous method of settling disputes for which a perfectly obvious, honorable, and civilized way has been found, and the men of the future will wonder why it was that this survival of savagery lingered so long under the institutions of civilized society.

In his fine address at the unveiling of the Shaw monument in Boston, Professor William James struck a high note, and a note which needs to be sounded in all parts of this country. What we need above everything else, he said, is not the kind of courage which the noble fellows who went to the front in 1861 showed, so much as the lonely kind of valor which makes and keeps a nation pure. The young men of '61, of whom Robert Shaw may serve as a splendid type, were as gallant a group as were ever produced in any society; their courage was of that noble kind which faces death without counting the cost, because one's country is at stake. That kind of courage the country never has lacked and never will lack. Whatever the faults of the English-speaking race, it has never been found wanting when the time came to face an enemy or defend a flag. It is said that no English flag is to be found in any capital of Europe; which means that no English flags have ever been captured and held permanently, except a very few in this country—a fact which compresses into a sentence all that needs to be said about the courage of the English race, and therefore the courage of the American race as well. But there is another kind of courage of which this country stands in great need. It does not need men to die for it; such men will always stand ready if the occasion arises. It asks a much more difficult sacrifice; it demands men who will live for it. What we need to day is not a million brave young fellows ready to go to the front, but the same million who are willing to give time, strength, and thought day by day, year by year, to the public life of the Nation.

The patriotism we are teaching is altogether too exterior. The flag flies from the roof or on the grounds of every school-house, and children are taught to love their country and to have an almost passionate sentiment for it, but in this teaching the country is represented to them too generally as something which may be attacked by enemies from abroad. As a matter of fact, the peril to this country from abroad is practically nothing; the only danger is from within, and that danger has its opportunity in the fact that so many Americans delegate their political duties to other men. The ring, the boss, the special legislation for special interests, all have their origin in the failure of a great body of American citizens to take an active part in the political life of the country. The American vice, as Mr. Kidd put it, is lack of civic self-sacrifice. We want a million men to

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devote themselves day and night to the purification of our local and our National politics.

The most patriotic American cannot conceal from himself the fact that we have signally failed to discharge the trust committed to us when democratic institutions were placed in our hands for noble illustration. We have allowed the word democracy to become associated in the mind of Europe with inefficiency, corruption, rings, machines, and all manner of incompetency and greed. Until very recently, it is no exaggeration to say that there has not been a properly governed city in this country. In this State both parties lie helpless in the hands of two rings, against which charges of the improper acceptance and use of money are freely made, with the very general belief that they are well made; and this state of affairs is but an illustration of what exists in many other cities and States. When one remembers what the public life of a democracy ought to be, this condition of things is simply infamous. That it is tolerated for a day shows how callous we have become; how indifferent and easy-going and slovenly our political habits are. If there were any real, organized moral power in the politics of this State, such a political leader as Mr. Platt would not be tolerated. There is no room for such a leader in any political life which is free, intelligent, and vigorous; and Mr. Platt is only one of a class of men who are in authority all over the country. To an American who really loves his country this state of things is more than humiliating; it is profoundly discouraging, and the only cure for it is a new kind of patriotism. It is to talk less about Old Glory, and to make children understand what it is that gives glory to a flag; it is to bring home to the conscience of Young America the fact that every young man owes his life to his country, and that he must give that life to her service. The need of men is as great to-day as it was in '61, because in a way the condition is more perilous. High-minded men are beginning to lose faith in democracy because they see it allied with such low forms of political life. There is coming into the country a dangerous feeling of pessimism and distrust. The integrity of all parties is questioned, and, unfortunately, there is good reason for the questioning. Neither party seems to learn by defeat, and at times it seems as if a political revolution would be necessary to make the party leaders understand what the people think and what they mean. Let us identify our country with righteousness before we talk much about its greatness.

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The Spectator

The Spectator has rarely been more pleased with his privilege as an onlooker than on Decoration Day, in witnessing the dedication of the Battle Monument at West Point—the memorial of the Regular Army of the United States to its comrades who were killed, or died of wounds received, in battling for the defense of the Union in the Civil War. It is one of the curious features of that great conflict that the Regular Army was so quickly lost to view. Few in number, depleted by the defection of many officers, though no regiment mutinied, scattered in detachments as nuclei for the organization of volunteers, the Army was soon submerged. Yet these men fought everywhere, and none were more faithful or more heroic. Nor must it be forgotten that the most prominent and successful leaders were previously officers bred at West Point. It was mainly owing to the diffusion of this body of trained military men, tying together into a compact whole the undisciplined horde of volunteers, that that host soon became compact and unified; but this service put the Regulars, as a corps, out of public view. Hence, while a grateful people was dotting the land with statues and monuments to their home soldiers, none thought of—there was no local impulse for—erecting a memorial to the Regulars, and it was left for the army itself to commemorate its own dead. They numbered 188 officers and 2,042 enlisted men.

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The simplicity and dignity of this dedication were as noticeable as are the artistic excellence and the noble situation of the monument itself. Nowhere could a more appropriate situation have been found, or one so conspicuous and sightly. West Point is the focus of the military life and inspiration of the Nation. Here, and here only, is nourished the true soldier's spirit, and here the future guardians, exemplars, and guides of the official defenders of law and order—the strong arm of government—are receiving their lessons not only in tactics, but in the highest ideals of National honor and of repub-

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lican virtue. What better torch can light their way than this reminder and record of the fidelity and heroism of the soldiers who have gone before?

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But these serious thoughts were less in the Spectator's mind than was a sense of the exceeding picturesqueness of the scene. The morning had followed a rainy night, and the air was cool and heavy with moisture. The Hudson, ruffled just enough to destroy its sheen, seemed a plain of hammered lead, filling a zigzag space between hills that rose to unmeasured heights, for their summits were hidden by a fleecy veil that gave scope to the imagination. But as noon approached the clouds were steadily rising, breaking, and drifting away, the verdant hillsides were swept of their fragments of fog, and the sunlight, now filtered through mist, now falling directly, now reflected down upon the water, made the river a kaleidoscope of lovely changing tints. The broad parade was carpeted with freshest green, and orioles swung and sung in the elms, answering vireos in the pretty yards along Officers' Row, where porches were filled with gay parties momently welcoming some new guest. Far across the emerald parade, beyond the pit where in Revolutionary days men were hung and where now subalterns play at lawn-tennis, rose the grand trees on Trophy Point and along the brink of the steep northward-looking bluff. Among these gleamed a Venetian structure of red and white canvas—a kiosk facing a little amphitheater, above which scores of flags fluttered from white masts; and beyond, and high above them, towered the rosy shaft where Macmonnies's "Victory" poised graceful, holding out a laurel crown for those whose names and deeds, inscribed below, her trumpet is blazoning to the world.

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The Secretary of War arrived, and as the carriages rolled up from the station the guns of Battery Knox boomed out a salute as a little squad of cavalry trotted past and were posted by a sergeant along various roads; natty cadets strolled here and there with proudly shy girls, and groups of visitors in pretty dresses stood about under the trees; drums were heard, and a company of artillerymen marched from some nook and formed a picket-line around the monument and the pavilion; a bugle-call rang clear, and was echoed from the crags of Fort Putnam and the target-scarred face of old Cro' Nest; tall officers of cavalry, infantry, artillery, in full regimentals, helmets, shoulder-knots, gold cords and sword-belts, yellow, red, or white plumes, came striding across the green, flashing and jingling. Such incidents as this formed pleasant elements in the picture while the people gathered on the parade and the piazzas of Officers' Row became resplendent with gold lace and cocked hats.

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It was now eleven o'clock. The cadets were standing in a long gray line before their barracks, whence they came swinging down in columns of fours behind the band to the pavilion, and were seated. Dozens of officers were bustling about showing visitors to their places. Outside was a circle of statuesque sentries—a picket-line which actually turned back the carriage and escort of the Secretary of War and made them go around another way as if they were common spectators, with or without a big S. There was no noise, no fuss, no hurry, no howling of peddlers or annoyance of advertising. Even the sun came fully out to look down upon the pretty scene. By and by the tasteful speakers' stand, facing the little amphitheater, filled with elderly gentlemen in frock coats and silk hats, and others glorious in blue and gold. The band played a medley of the old camp songs, including Dixie, and the post-chaplain offered a prayer while the audience stood uncovered. Then Colonel P. H. Ernst, Commandant of the Post, introduced the Chief of Engineers, who recited the history of the memorial. He told how the idea had been slowly maturing since the close of the war; of the great names upon the subscription roll, and how 670 officers and 790 men had contributed to the fund. He explained the delay in its completion by saying that the committee had agreed to wait until money enough had been provided to build something really adequate; and it was not until they were able to spend $75,000 that this seemed possible. General Wilson is a fluent and oratorical speaker; but the Spectator, at least, was struck by the gain in effect which he derived from his dress—the splendor of his uniform and gleam of his sword-hilt making real and dramatic the theme on which he spoke. He concluded by presenting, in behalf of the committee, the monument to Major-General Schofield, the senior officer of the Army; and when this grand old soldier had in a few words accepted the gift in behalf of his comrades, and had told of what it would mean to the men to cherish it, all sat still while a national salute boomed out from the old battery whose guns had saluted Washington and the heroes of the Revolution, and marveled as the hills crashed back the sonorous reverberations. Secretary Alger spoke, and then came the intellectual treat of the day, when Mr. Justice Brewer, with fervid

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eloquence, spoke of the ideal of an American soldier, of what loyalty meant to him, and what the courage and devotion of our army meant to us. He pleaded for a deeper interest, a more intelligent attitude, and a heartier support on the part of the people for the officers and men of the Regular Army and Navy, whose duty and pride it was to make sure that law should be upheld in the United States. Then the band played again, the cadets formed their ranks and marched away to a lively quickstep, the guards were withdrawn, and the holiday crowds scattered—some to catch boats and trains, some to examine more closely the monument itself and its bronze roll of glory, others to scan the records of capture upon the dozens of quaint old cannon and mortars, the links of chain and pyramids of shot and shell that are the substantial fruits of valor in the past.

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How well the gentlemen of the Army do these things! How well any body of gentlemen conduct such exercises and dignify the occasion when they can act according to a refined taste, and need not sacrifice any proprieties to political or selfish demands, or lose their effect by the intrusion of commercial advertising or an uncontrolled mob! The serene and solemn dedication of this stately monument, the chief ornament of the Nation's noblest riverway, was commensurate with the dignity of its purpose and the artistic beauty of its design. The Spectator rejoices that he witnessed this brilliant and memorable ceremony.

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Silver Latin

That it is the unexpected which happens is freshly verified by the fact that Boston Latin, as inscribed on the Shaw monument, is found at odds with Latin as taught in the Boston schools. A Boston boy translating "He leaves all to save the Commonwealth" into the form given on the monument, OMNIA RELINQVIT SERVARE REMPVBLICAM, would have to change the infinitive mood to the subjunctive, *servare* to *ut servet*. The newspaper critics likewise appear to be somewhat adrift. It is no sufficient vindication of the inscription to say that it is the motto of the Society of the Cincinnati. Cincinnatus was a rough old soldier, and his modern representatives may not be models of correct speech. Nor will it do to allege that such use of the infinitive is common in prose and poetry. It is common in Virgil's poetry, and in the prose of the later or "silver" age. But modern prose Latinists are held to the models of the "golden" age, not the silver; to Cæsar and Cicero, instead of Seneca and Pliny. Hence the school rule, never to use the infinitive, as in the inscription, to express a purpose. Whatever mousing quidnuncs may see of the insidious spread of Bryanism in this unexpected outbreak of "silver sentiment" in Boston, it is certain that such silverites can reckon on no support from the Latin Union.

St. Jerome observed in regard to St. Paul's argument with the Galatians on the word "seed," that it was a poor argument, but good enough for the foolish Galatians. We are glad to note that no one has yet had recourse to this patristic authority for an attempt to draw the color line in a new direction, by saying that what may be called shady Latin is good enough for negroes.

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The Outlook Vacation Fund

The applications from the friends of working-girls who have broken down through overwork, or the more wearing worry caused by lack of work in this year of unusual business depression, prove the need of an increase this year in the amount of this Vacation Fund, which is used wholly for girls who cannot maintain life at the health standard by the wages it is possible for them to earn. Many could do so if they would reserve any part of their wages for their individual use, beyond the absolute necessities of life; but the love of family compels the giving of the wages earned to a common family fund, to preserve the family from separation. Hopelessness comes to many when middle life finds them still wage-earners, with the years lying before them without prospect of any change. Then recreation and at least two weeks of freedom and change must be secured them, or life become a mere bondage to the flesh.

THE VACATION FUND

SPECIAL GIFT

From an Unknown Friend	$5,000 00

FOR VACATION EXPENSES

Previously acknowledged	2,688 68
C. H., Burlington, Vt.	5 00
S. M. M.	3 00
Mrs. J. H. W., New York	100 00
A Working-Woman	5 00
Walnut Lane School and Wellesley Preparatory, Germantown, Pa.	25 00
J. B., Syracuse, N. Y.	2 00
M. B., Syracuse, N. Y.	2 00
Indian C. E. Society, Hampton Institute, Va.	5 00
J. H. G., Connellsville, Pa.	10 00
	$7,845 68
Four Memberships	4 00
Total	$7,849 68

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Pressure as a Civilizer of Wild Indians

By V. E. Stottler

United States Army, Acting Indian Agent

THE Apache is a thorn in our side. Ignorant, cruel, superstitious, cunning, filthy, lazy, stubborn, treacherous, immoral, intemperate, mendacious, and an inveterate beggar besides, what greater combination of vices could one imagine to stand opposed to civilization and self-support? To the foregoing add twenty years of maintenance in idleness by the gratuitous issue of rations and clothing on the part of a too generous Government, and a determination on the part of the Apache to maintain the *status quo* at all hazards, and the outlook for a would-be Moses was simply appalling. My experience dates from December, 1894, at which time I assumed charge of 455 Mescalero Apaches occupying a reservation of 700 square miles in southern New Mexico. At that time they were living in teepees and brush shelters on the side-hills in filth and squalor, contented to be fed and clothed, determined not to work, and bitterly opposed to any suggestion from their Agent looking to a betterment of their condition. Long hair, paint, the breech-clout and blanket, were their principal adornments. Thousands of dollars' worth of wagons, plows, harness, utensils, and clothing, the use of all of which they despised, had been sold by them to the hangers-on of the reservation for a mere song. The situation had evidently been handled from the beginning from a so-called humanitarian and not from a business standpoint. Moral suasion had been tried for years with small result. The Indian hates and despises anything savoring of white man's ways, and the more he is coaxed the surer he is that the white man is afraid of him, and that he and his are the superior race. It was soon clear that some other method must be employed, and I adopted the motto, "No work, no rations," and, with the intention of lavishly using force or pressure, started in to accomplish something. To get sufficient water to supply the school farm, every adult Indian was summoned to work six days on a two-miles long, four-feet wide ditch, and it was not until the running water in the ditch actually demonstrated to them that the transit really "made the water run up hill" that they commenced to have any confidence in me. Tribal relations and influences were strong. There were four bands, dominated by as many chiefs, who were always and ever the spokesmen and go-betweens. These chiefs were under pay as judges, farmer, and chief of police. Usually their appearance at the Agency induced such trepidation as to cause the storehouses to be hastily opened up, and, loaded down with presents, they were hustled back to their bands to use their pay and goods to maintain their influence with their following, which influence was invariably cast against the policy of the Government. In order to break up these bands the pay was taken away from the chiefs, no presents were given them, they were not permitted to act as spokesmen, and each individual soon saw that he had as much "pull" at the Agency as his former chief. Every male Indian was directed to select a piece of land and fence it; and in order to stimulate him, rations were cut off from him and all his relations in thorough cold blood, until the pangs of hunger compelled him to move. In six months fourteen miles of oak posts had been put in place, and the Indians were busy breaking and planting the land inclosed. Nearly all the post-holes were dug with knives, aided by their hands to scoop the dirt.

Like all Indians, their besetting curse was liquor. The old women manufactured a drink called "tiswin" that experts claim is the most maddening in its effects of any known intoxicant. They made this at a dozen camps, under the eye of the Agent, with impunity. Drunken brawls were frequent, deaths were common, and wounds many. No effort had been made to break up this practice other than to knock a hole in the vessels containing the liquor when found, the employees performing this duty preventing injury to themselves

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only by keeping the drunken mob at bay with drawn revolvers, the Indian police often being found as drunk as any others of the mob. In six months the last tiswin camp was broken up, but it took a free use of the guard-house, and necessitated making a bonfire of everything in sight, and incarcerating the offenders at hard labor for several months. Habitual drunkenness and progress are no more compatible in the Apache than in the white man. Opposition was met with from the start, but the guard-house yawned for recalcitrants, and open defiance was not attempted. An Indian is deficient in reasoning faculty, due, I presume, to his bump of stubbornness being so highly developed. Hence he must be treated more or less as a machine, which, once in motion, must be kept on the move by the Agent, who does all his thinking for him. So, once having selected land, orders were issued to at once erect a cabin on his selection, and to cut and haul to the sawmill all the logs necessary for roofs and floors. This was done, and, once completed, a cook-stove and utensils were issued to each house. Chimneys with fireplaces were not permitted, as this invited a continuance of the camp cooking.

As with Samson of old, the Indians' wildness lay in their long hair, which the returned educated Indians wore because, as they boasted, "it made them wild." All energies were bent to compel the adult males to cut their hair and adopt civilized attire in vain. Even the police would not wear their uniforms. A proposition to cut their hair, from a former Agent, resulted in a mutiny. The duties of the police are to arrest offenders and to herd the beef-cattle purchased for their own consumption. Rations were considerably increased to the police to make it worth their while to think twice before leaving the force, and they were informed that when there were no police to herd the beeves the tribe would go without. That was a different proposition. Two members who had been to school were discharged for wearing long hair. One old fellow, as a special favor, cut his hair, but it cost me five dollars. His wife made his life a burden, and he in turn appealed to me to hasten with the rest. By using rations and other supplies as a lever, I induced a few more to cut, and then I directed the police to cut theirs or leave the force. They reluctantly complied, but once accomplished they were only too eager to compel the rest, and they cheerfully, under orders, arrested and brought to me every educated Indian on the Reservation. There were twenty of these, gorgeous in paint, feathers, long hair, breech-clouts, and blankets, educated at an expense of thousands of dollars, living in their brush shelters wilder than any uneducated Indian on the Reservation, and fully as lazy and ambitionless. The "leaven" had failed to work. The mass absorbed them, and compelled them to backslide. They soon had a hair-cut and a suit of clothes put on them. The Indian Office, at my request, issued a peremptory order for all to cut their hair and adopt civilized attire; and in six weeks from the start every male Indian had been changed into the semblance of a decent man, with the warning that confinement at hard labor awaited any backsliders. There have been none; and the task of moving them upwards has been perceptibly easier from the time scissors clipped off their wildness.

As the Indian dances kept up their barbarous customs, they were prohibited. These dances had been used principally to advertise the grown girls for sale to the highest bidder. Paint and feathers were likewise placed on the tabooed list. With the possession of a piece of land, a house, cook-stove and utensils, wagon, harness, and plow, here was a good start. Several hundred dollars was spent annually in seed, most of which was fed to stock or sold, but none of which was saved. In 1895 $500 worth was issued to them, with the warning that thereafter they must bring in seed to be saved for them for the next year. They brought in 24,000 pounds that autumn to me to keep for them. The farmer encouraged them to till, and in 1895 they raised 150,000 pounds of grain, besides potatoes, cabbage, and other vegetables. A white employee superintends the work at the sawmill, but all the labor, even to firing the boiler, is performed by the Indians themselves. The railroad station is distant 110 miles across the desert, and the Indians haul all the supplies, about 200,000 pounds, from that point to the Agency, to my entire satisfaction. The "no work, no

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ration" policy has been a wonderful incentive. They have learned to appreciate the value of money, and the traders say that few trinkets are bought now, and that they drive hard bargains for coffee, flour, and sugar. Many of them save their hard-earned money and spend it little by little as they need supplies. All this is encouraging.

The determined opposition to the education of their children was overcome by the same policy of repression and force. Every possible expedient was resorted to by them to keep their children from school. They would brazenly deny having children, despite the evidence of the accurate census-roll and the ticket on which they had for years drawn the child's rations. Children were hidden out in the brush; drugs were given them to unfit them for the school; bodily infirmities were simulated; and some parents absolutely refused to bring their children in. The deprivation of supplies and the arrest of the old women soon worked a change. Runaways were speedily stopped by the confinement of the parents and relations who encouraged that sort of thing, and they soon realized that opposition to education did not pay. Willing or unwilling, every child five years of age was forced into school. No attention was paid to the prejudices or whims of their old relations. The latter have been made to understand that the United States has for years footed the bills that maintained them in idleness, filth, immorality, and barbarism, and that where a policy for their good has been adopted they will not be consulted, but that they will be required, *nolens volens*, to aid in carrying this policy to a successful termination. Once understood by them that their day of dictating terms to a higher and stronger power than themselves has passed, they have acquiesced in the new order of things, and slowly but surely started on the up-hill road. The Indian Office, following out the policy of the present Commissioner to help every Indian displaying a disposition to help himself, has given ten head of sheep to every man, woman, and child on the reservation. The latter is a fine grazing country, and with a small patch of land to each family and a flock of sheep the question of self-support is easy of solution. To enable them to use their sheep to the best advantage, a number of Navajos were brought to the Agency in December, and the Mescalero women were ordered in to learn to card, spin, and dye wool, and to make blankets. Already a number of them are as expert as their Navajo instructors. Has it paid to take the blanket Indian in hand and *force* him into self-support? The situation must speak for itself. From absolute dependency on the Government these Indians have in two years attained to such a condition that all rations (except beef) and clothing will be cut off July 1, 1897. Beef will be taken away as soon as their flocks furnish sufficient mutton for their use, probably in two years more. Every family has a piece of land fenced and under cultivation. Many have comfortable cabins, with cook-stoves and utensils for decent cooking. All the others have their framework in place, and logs cut and hauled to the sawmill, and are waiting for the lumber. Every male Indian is in short hair and civilized clothing. Paint and feathers have been abolished, along with their barbarous dances. The use of liquor, so frequent two years ago, is entirely eliminated, and there has not been a drunken Indian on the reservation for eighteen months, and the manufacture of tiswin has been broken up. They have learned to raise oats, corn, potatoes, cabbages, pumpkins, and other vegetables, and valuable habits of industry have been inculcated by the absolute necessity of working or starving. Every child five years of age and upward is in school, and these Indians can point to 116 children in school twelve months every year out of a total of 450—one hundred per cent. of attendance; a record shown by no other tribe. They yield to the inevitable, when once they understand that the inevitable will not yield to them. There is an eagerness displayed to earn money, and a disposition to spend it properly once earned. Applications are made in advance for permission to haul freight from the railroad 110 miles away, and if labor is offered them under pay they are glad to get it. With such a condition of affairs it is but a short step to throwing open the reservation, putting the children in the public schools, requiring white, red, black, and mixed to associate and grow up together, and attain that mutual respect for each other that a

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reservation line prevents. I cannot foresee for these Indians anything but a prosperous future and an independent self-support if the wise and generous help given the Agent heretofore by the Indian Office be continued but a short time longer.

Mescalero, New Mexico.

Women in Public Life

By Lucy L. Flower[1]

THE Outlook desires me to give my views as to the desirability and position of women in public office, and especially to cover the following points:

"Is there a special field for women in the administration of schools? Are men willing to concede to her that position? Are there certain qualifications inherent in her sex which enable her to meet certain questions with a clearer vision than a man can meet them? Should every woman whose health and home obligations permit be willing to serve in a public capacity if she has fitness for the work? Has your experience been such that you feel you could unhesitatingly say to other women, Go and do likewise?"

The Outlook makes this request because it desires the opinion of "a woman who has had experience on Boards of Education." But to give the results of this experience it will be necessary to be somewhat personal, and also to state what my opportunities for forming an opinion have been; for, in a field so comparatively new, it is only from the practical personal work of individuals that conclusions can justly be drawn.

The Board of Education of Chicago consists of twenty-one members, named by the Mayor and confirmed by the Council. Seven are appointed each year to serve three years. As a result of active work by the Woman's Club and other women's organizations, in June, 1888, one woman, Mrs. Ellen Mitchell, was appointed a member of the Board. At the expiration of her term I was named her successor and served three years. At the end of that time I was nominated on the Republican State ticket for University Trustee or Regent. This was the first time any woman had been considered for this office, and I was elected by an immense majority (the women of Illinois vote for university trustees), and have now held the position two years, with four more to serve. Dr. Julia Holmes Smith, my opponent on the Democratic ticket, was, soon after election, appointed by the Governor to fill an unexpired term of two years. The other ten members of the Board are men. Previous to my marriage I was the only woman teacher in the high school and the preparatory school of the Wisconsin University at Madison, and I have always been a close observer of women's work, both public and private, having for many years been in close connection with many women holding official positions both here and elsewhere. From my own experience in connection with this observation, I have formed a very positive opinion that there is a work for women to do in public life, especially in educational matters, which she can do, not only without sacrificing her womanhood, but for which she is best adapted in consequence of that womanhood; and that men are perfectly willing to accord to her full weight in their counsels if she meets them in the right way; and, further, that there is no reason why any woman fitted for such work should shrink from undertaking it because her colleagues will be mostly or entirely men. For a time on the Board of Education I was the only woman, and I can truly say I was hardly conscious of the fact; but with some women under like conditions a difficulty arises which makes them blunder. They have what, for want of a better term, I will call self-consciousness. The woman cannot successfully take up any work with men if she demands from them always a recognition of her sex. I do not mean that she should not expect kindly and courteous treatment. I have never had anything else. But I never asked anything to be granted to me simply because I was a woman, but only

[1] Trustee of the University of Illinois.

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because it was right; and in such positions women's wishes and opinions should be considered on exactly the same plane as those of men—namely, on their merits only. The woman will succeed and find, not only her true place, but a man's full recognition of it, when she claims it, not because she is a woman, but because she, as a woman, is not only as fully qualified as the man, but in many cases better fitted, for the work.

Another great source of difficulty with women in public office is the personal element. It is very hard for many women to dissociate themselves from the objects they wish to attain. Some men have the same trouble, and other men find them hard to work with; but it is more common with women. One woman who for a time held a position as school director nearly wrecked, by this feeling, the chance of any other woman ever being appointed in that city; never being able to separate opposition to any measure she proposed from opposition to herself. "Why do you always oppose me?" was the constant question; and, with unreasoning impatience, the men classed her as a type of her sex. Women make the greatest mistake in asking for recognition for their sex as a sex in public office, utterly regardless of the personal qualifications of their candidate; and they have got to give up the creed of too many, "Any woman is better than no woman," and conquer on the higher plane, "This woman is the very best person for this place." It may take a longer time, but the result will be surer.

Nine-tenths of our public-school teachers are women; some of the very best and most successful principals are women; and these women should certainly have a representative of their own sex among the school directors: some person or persons who can see and present the woman's point of view. Our State universities are all co-educational, and the interests of the young women in these institutions require representatives on their governing Boards. If a man be left with a family of girls on his hands to bring up, his helplessness in the face of this responsibility is often truly pitiful. He will generally own frankly that he knows nothing about girls, and he appeals at once for some woman's help. And yet we have been putting the interest of young girls for four of their most impressionable years entirely in the hands of men, though there is a general acknowledgment of man's inability successfully to cope, unaided, with the needs of his own daughters. I believe that if there were more of the right woman's influence in all of our colleges there would be less dissipation; but where there are girls it is a necessity that some one who understands their wants as women, which few men can, should be able to stand for these interests in the counsels of the trustees. Our daughters are entitled to the same advantages as our sons, to the fullest and best development of their womanliness, as our sons are to the best development of their manliness. The four years of college life for the young man are not merely four years of intellectual work, but they are a period of character-building, a time of mental, moral, and physical growth under the best conditions which can be devised. The young woman is entitled to the same advantages, but the conditions for her must be different to accord with her different requirements, and only a woman can fully realize when and how the influences to differentiate the education of the girls in a co-educational institution can best be brought to bear. The young women themselves often do not realize their own lack of these womanly refinements until too late, when habits have become fixed, and when the want of this early training and influence gives them lower positions in both the educational and social fields than those to which their intellectual ability would otherwise entitle them. The president of an Eastern college once said to me that again and again she had been compelled to reject teachers coming from State colleges, who were amply qualified mentally for the desired position, but who were so mannish and often uncouth that she could not think of them as instructors and guides for her students. The same thing can be said of many of our high-school graduates; they have been too much under men's influence in their susceptible years to be perfectly womanly women. Certain other dangers come from this on which the length of this article will not permit me to dwell; many conscientious high-school principals will recognize the truth

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of this. I am sure the girls in these schools, as well as the young women in our State colleges, are going to be materially aided by the presence of the right women on the governing boards. We do not want our girls to lose refinement in gaining intellectual advancement; on the contrary, the two should go hand in hand. We desire the girls to have full physical development, but we do not wish them trained through football. The methods of physical training must be different, though the same end is to be attained; and so all through the college course influences for the best development of womanliness should be acting in connection with the opportunities offered for mental and physical growth, if permanently satisfactory results are to be attained.

In all public-school work the same need of the woman influence is evident. As a rule, primary teaching can be most satisfactorily done by women, and nearly all our primary teachers are women; then why should men alone decide what that teaching shall be, and what these primary children need for their best development? We have passed the time when the three R's were the end and aim of a school, and the importance of the influence of the school on the right growth of the character is now everywhere acknowledged. Who knows as well as the cultivated and conscientious mother how best to inculcate principles of truth, justice, honor—to stimulate and develop high ideals in the every-day routine of life, and without apparently making this teaching irksome, or having the child fret under it? The best mother is with her children or watching over them nearly every hour of the day; she is, as a rule, much quicker of perception than a man, and this perception, in connection with the experience of child nature which she gains by her close watch over her own children, teaches her by what methods each child is most easily reached. She sees far earlier than the father how his highest and noblest impulses are awakened, and certainly such women should be allowed to exercise this experience and knowledge in guiding and directing the training, not only of their own children, but of those thousands in our public schools whose parents, from ignorance, dissipation, or overwork, fail to give that attention to their children which all children require, and which the public school must in a great measure supply.

Moreover, women have more leisure for attending to educational questions than the ordinary business man, and we have not yet any leisure class. During the past forty years the work of the home has been much simplified, and women relieved of many domestic details; while at the same time competition in business has increased to such an extent that a man must give all his faculties and the closest attention to his business if he wishes to succeed. This results in the unwillingness of the average business man to take positions of honor and little or no profit. Or, if he accepts them, he is unable to give that close and careful attention which is requisite for a thorough understanding of the problems constantly presented in educational matters, especially here, where the vast numbers of children of foreign birth or parentage and of varying nationalities complicate these problems so seriously. This throws most of such places into the hands of professional politicians, who desire them as a means of attaining prominence, or as a stepping-stone to more lucrative positions; which ends they attain, not by studying carefully the needs of the schools as a whole, but by advancing the interests of localities or individuals who can serve their ends. It is through such members, and the negligence of the busy but well-intentioned members, that so often "pull" instead of merit rules the appointment of teachers and principals, and frequently even governs changes in the course of study. It is largely from such men that opposition to the appointment of women comes. They fear the woman influence, but they also oppose the independent man, though not as openly, because the motive in the latter case would be more apparent; they can oppose the woman on general principles as a woman, but with the man a definite reason, either political or personal, must be given.

One of the women members of a School Board was asked not long ago if there was any politics on the Board; she unhesitatingly replied, "No," but then added, "To be sure, we exchange courtesies in votes." It is these "courtesies in votes" that constitute the danger in all public

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work for men as well as women, but it is a real stumbling-block in the way of women, and one of their greatest dangers. A woman in a Western State was elected State Superintendent of Public Instruction, served her term, but was not renominated, though she was acknowledged to be an excellent and conscientious Superintendent; and a careful inquiry into the causes by my correspondent brought out the statement that it was "because she condemned certain practices and methods, possibly without much tact in her manner, but still wherein she was undoubtedly absolutely right." And this illustrates the great danger of the appeal for the selection of women for such places simply as women. The refined, conscientious, high-minded, independent woman may secure the place at first, but she will not yield to the so-called political requirements of "exchange of courtesies and votes," and then generally the politicians in both parties oppose her reappointment. This situation is the opportunity for the woman of a different type, who desires the place, and has no scruples as to the political side; and if the demand for the appointment of women can be satisfied by the mere appointment of *a* woman, the very end and aim of the woman movement is lost, and the effect is evil instead of good. Women attain public position either by appointment or election, and in either case they must be brought forward by their own efforts or the work of their friends. Now, too often the woman seeking a position is seeking it for her own advancement or to gratify her own ambition, and as any persons working for themselves will do harder work than persons influenced by altruistic motives only, the ambitious woman is very likely to succeed unless women themselves will discriminate carefully in their choice of candidates, and will stand solidly for the best high-principled women for such places.

Many really conscientious persons often question if it be not best to yield a principle sometimes and agree to the "exchange of courtesies," in order to make friends for the advancement of really good measures; but it is a very dangerous thing to do, for, once done, the precedent is established, and it is almost impossible thereafter to make a firm stand.

Not every woman, any more than every man, is fitted for public work—probably fewer women proportionately than men; and, moreover, no woman, however qualified otherwise, whose legitimate domestic life would interfere with the proper discharge of her public duties should accept such a responsibility. Women with young children must make the home duties paramount; but in properly training and caring for their children they are gaining experience and judgment which later will enable them to be of real help in supervising the training of other children.

Many women are entirely opposed to female suffrage, and are perfectly justified in doing all they can to disseminate and maintain their own views; but after the suffrage has been given them, they can no longer look on the question from the standpoint of their own wishes. By an act they were unable to control a duty has been laid upon them which they must not shirk, for they will be as culpable as men are, in like positions, if they fail to do their part in trying to uphold right principles and secure the best officials, by casting their ballots according to their convictions. So the woman well fitted for public position, and to whom the work itself would be attractive, and who is calculated in every way to carry great personal influence into such work, shrinks from the idea of being before the public as a candidate for office, to be opposed and perhaps beaten by women whom she knows to be infinitely inferior to her in all that constitutes qualification for the position; and who, moreover, may, and often will, descend to the methods of the unscrupulous politician to gain their ends. The refined woman hates to be brought into contact or placed, even apparently, on a level with such opponents, and so too often will not consent to be even considered as a candidate. But for these women also there is the duty side to consider. If the best class of women are unwilling to endure the small personal annoyance of publicity or defeat, for the sake of the good they can do if successful, then the field is left entirely to those who desire success for personal ends alone, and such women can only lower our standards instead of elevating them; and this every one interested in human progress should struggle against.

Women can do this only by appealing

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to the very best women to come forward as their candidates, standing firmly for them, accepting no others, and urging them to be willing to submit to defeat if necessary; and, through such candidates, keeping constantly before the people a high ideal for public officials, both men and women.

Men and women live together in families; the mother and father counsel together on the interests of their children, some things requiring the mother's tenderness and others the father's firmness; but both working together in harmony, each giving due weight to the ideas of the other, make an ideal family, the normal result of which will be strong, manly sons and equally strong, womanly daughters. Why should a combination which results so satisfactorily in a home, and which was designed by God for that end, be considered unnecessary and even unwise everywhere outside the home? I believe the woman can complement the man just as much in any public educational work as she does in that of her home, and that the best educational work has been accomplished, and will always be accomplished, through the combined efforts of men and women.

For a Pastor's Library

Since you published in The Outlook for February 20 the reference library for churches, I have heard several clergymen discussing it, and have showed it myself to a number who were very enthusiastic over it as a guide for their own reading. Among the number were some divinity students, who likewise gave it a hearty reception. Most of them, like myself, were anxious to read and study in a broad and thorough way, but found the same difficulty in knowing what books to get. The idea expressed was that you should be asked what suggestions, additions, etc., you would make in reference to making it a basis for a clergyman's working library. Also a further addition for finding that material which theology must make use of "in the constitution, history, and religious experience of man, and in the creation of God, as it is known through science and interpreted by philosophy," with literature also. This seems, perhaps, an exacting request, but I am sure that in asking it I am asking you to do a work which means much for the people of the various churches to-day. These men are all young men, anxious to do their best for the salvation of men. We are all asking, "What books shall we get?" and oftentimes for want of proper direction getting hold of the husks. G. K.

Our list above referred to is sufficiently ample for the requirements of a great many pastors, and contains many books desirable for all pastors. In the following list, designed for such as may find the former inadequate to their wants, the titles of such books are not repeated. The great classics, Homer, Shakespeare, etc., require no mention.

EXEGETICAL AND CRITICAL

The International Critical Commentary.
Driver: Introduction to the Old Testament.
Salmond: Introduction to the New Testament.
Weiss: Introduction to the New Testament.
Briggs: Higher Criticism of the Hexateuch.
Cheyne: Bampton Lectures on the Psalms.
Cheyne: Introduction to Isaiah.
Kuenen: Religion of Israel.
Kuenen: Prophets and Prophecy in Israel.
Toy: Quotations in the New Testament.
Briggs: Messianic Prophecy.
Briggs: The Messiah of the Gospels.
Briggs: The Messiah of the Prophets.
Toy: Judaism and Christianity.
[1] Harnack: Early Christian Writings.

PHILOSOPHICAL

Royce: Spirit of Modern Philosophy.
Royce: Religious Aspect of Philosophy.
Sterrett: Studies in Hegel's Philosophy of Religion.
Seth: Hegel and Personality.
Martineau: Study of Religion.
Pfleiderer: Philosophy of Religion.
E. Caird: Evolution of Religion.
Zeller: Stoics and Epicureans.
Zeller: Socrates.
Zeller: Aristotle and the Earlier Peripatetics.
Martineau: Types of Ethical Theory.
S. Alexander: Moral Order and Progress.
Balfour: Foundations of Belief.
James: Principles of Psychology.
James: The Will to Believe.
Green: Prolegomena to Ethics.
Spencer: Data of Ethics.
Huxley: Evolution and Ethics.
Huxley: Christianity and Agnosticism.
Ritchie: Natural Rights.
Bowne: Theory of Knowledge.
Erdmann: History of Philosophy.
Falkenberg: History of Modern Philosophy.
Maine: Ancient Law.

THEOLOGICAL

Stevens: Pauline Theology.
Stevens: Johannine Theology.
Bruce: The Kingdom of God.
Bruce: St. Paul's Conception of Christianity.
Bruce: Apologetics.
Palmer: Studies in Creed Definition.
Martineau: Seat of Authority.
Fairbairn: Place of Christ in Modern Thought.
Fairbairn: Religion in History and the Life of To-day
E. Abbott: The Spirit on the Waters.
Kaftan: Truth of Christian Religion.
Matheson: Spiritual Development of St. Paul.
Pfleiderer: Influence of the Apostle Paul, etc.
Pfleiderer: Development of Theology, etc.
Maurice: Theological Essays.
Martineau: Essays and Reviews.

HISTORICAL

Lenormant: Beginnings of History.
Renan: People of Israel.
Mommsen: History of Rome.
Curtius: History of Greece.
Mahaffy: Greek Life and Thought.
Hatch: Influence of Greek Ideas and Usages, etc.
Möller: History of the Christian Church.
Schaff: History of the Christian Church.
Renan: History of the Origins of Christianity.
Gibbon: Decline and Fall.
Green: History of the English People.
Bryce: The American Commonwealth.
Von Holst: Constitutional History of United States.
Addis: Christianity and the Roman Empire.

[1] German, probably soon to be translated.

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Walker: History of Congregationalism.
McConnell: History of the P. E. Church, U. S.
Stevens: History of Methodism.
Briggs: American Presbyterianism.
Church: The Oxford Movement.
Fisher: History of Christian Doctrine.
American Religious Leaders: series.
Lecky: History of European Morals.
Lecky: History of Rationalism.
Beard: The Reformation of the XVI. Century.
Tulloch: Religious Thought in Britain, XIX. Century.
Allen: Liberal Movement in Theology.

BIOGRAPHICAL

Stanley: Life and Letters of Arnold.
Cabot: Life of Emerson.
Sabatier: Life of St. Francis of Assisi.
Prothero: Life and Letters of Stanley.
Abbott and Campbell: Life and Letters of Jowett.
Kingsley, Mrs.: Life of Charles Kingsley.
Köstlin: Life of Martin Luther.
Maurice, Colonel F.: Life of F. D. Maurice.
Newman: Apologia pro Vita Sua.
American Men of Letters: series.
English Men of Letters: series.

LITERATURE

Marcus Aurelius: Meditations.
Emerson's Essays.
Amiel's Journal.
Arnold: Essays.
Arnold: Literature and Dogma.
Arnold: God and the Bible.
Arnold: St. Paul and Protestantism.
Hamerton: The Intellectual Life.
Hutton: Literary Essays.
Hutton: Modern Guides of English Thought.
Coleridge: Aids to Reflection.
Carlyle: Sartor Resartus.
Hillebrand: German Thought.
Ruskin: Modern Painters.
Goethe: Conversations with Eckermann.
Tyler: American Literature.
Brooke: English Literature.
Stedman: Victorian Poets.
Stedman: Poets of America.

MISCELLANEOUS

Hill: Earliest Life of Jesus (the Diatessaron).
Lectures on Christian Worship (Scribners, pub.).
Carroll: Religious Forces of the United States.
Matheson: Distinctive Messages of the Old Religions.
Lewis: Paganism Surviving in Christianity.
Williams: Buddhism, etc.
Muir: Mahomet and Islam.
Smith: Mohammed and Mohammedanism.
Palmer: The Qur'an: translation.
Prophets of the Christian Faith: various authors.
Mulford: The Nation.
Picton: Mysteries of Matter.
Hinton: The Mystery of Pain.
Moll: Hypnotism.
Romanes: Mind, Matter, Motion.
Romanes: Thoughts on Religion.
Stewart and Tait: The Unseen Universe.
Alden: A Study of Death.
Marshall: Political Economy.
Hadley: Political Economy.
Giddings: Principles of Sociology.
Spencer: Principles of Sociology, Vol. III.
Drummond: The Ascent of Man.
Westermarck: History of Marriage.
Kidd: Social Evolution.
Sprague: Laws of Social Evolution: a Critique of Kidd.
Holt: American Science Series.

Woman Suffrage in Colorado

[Under the above title there was published in The Outlook for March 20 an article by Miss Priscilla Leonard reviewing the results of equal suffrage in Colorado. To that article, which we are bound to say seemed to us to be written in a fair and judicial tone, the Colorado Equal Suffrage Association objected. One or two errors of fact in the article were pointed out and promptly corrected in The Outlook. As a result of correspondence on the subject, and in pursuance of the policy of The Outlook to give both sides a hearing in any reasonable controversy, the editors of The Outlook gladly print the following interesting and readable paper, prepared with the official approval of the Colorado Equal Suffrage Association and the Civic Federation of Denver. It should be added that it treats the subject from the Equal Suffragists' point of view, which, as our readers know, is not the point of view of The Outlook.—THE EDITORS.]

OPINION, psychologists tell us, is largely influenced by the will. No amount of evidence is accepted when that evidence opposes our desires. "Though one rose from the dead" was the formula eighteen hundred years ago. This explains the diversity of opinion respecting the results of impartial franchise in Colorado. The suffragist finds in this State abundant proof of its value. The remonstrant is equally sure of evidences of its failure. The demand, "Give us a sign from heaven," is answered by all shades of statement. This seesaw of opinion is perplexing, yet each side tempers the other, so both come nearer the ultimate truth. While we deeply regret all garbled and distorted versions concerning woman's part in public life, we accept them patiently as the inevitable attendant of pioneer work, and even rejoice in the turning and overturning which lead to right conclusions.

Moral values cannot be formulated with the accuracy of an exact science. In attempting to show the benefits of equal suffrage we can offer no columns of statistics. Advance in civic life, like development of individual character, comes almost imperceptibly. Neither would we assert that woman's vote can exorcise the evils of society by any short methods or magic power. Good men have not been able to overthrow the tyranny of our political system. Good women are equally powerless; but good men and good women

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together may hope to accomplish what has been hitherto impossible. The women of Colorado do not seek to be independent. They propose no novel methods. They simply are glad to be admitted, on equal terms, to the great fellowship of good men, who are seeking to bring the better order for which the world has long waited.

When political enfranchisement was secured to the women of Colorado in 1893, it found them astonished and unprepared. Without practical experience, paralyzed by the adverse public sentiment of the past, confronted by threatening dangers in the State, they cast in their lot with the ruling party. The first feeling was that of utter dependence. The child learning to walk clings for support to the helping hand. From this first experience of timidity there has been a gradual and constantly increasing growth in self-reliance. This spirit was first shown in regard to the character of political nominees. So conscientiously and remorselessly have women refused to vote for unworthy candidates that nominating conventions have learned to recognize the necessity of a class of officials who will command the ballot of women. At the municipal election in Denver this spring a still more decided advance was made. The Civic Federation, composed entirely of women, called a convention, and, in conjunction with the Taxpayers' League, placed a ticket before the people. It was probably the first political convention ever called by women. It was absolutely without primary, caucus, slate, ante-election pledges, or any such thing. Every effort was made to nominate men solely on the ground of character and fitness. The result of the election was the victory of the woman's ticket. The result of the victory is such a quickening of the civic conscience as has never before been witnessed in the State. In order to avoid all appearance of self-assertion, we quote from the "Rocky Mountain News" and from the "Denver Republican," which, as the two largest publications in the State, may be taken as the voice of public sentiment:

We of Colorado who know the results which have come from the participation of women in politics are satisfied. The justice of equal suffrage is denied by few in any State; controversy has raged as to its expediency. Colorado may fairly claim to have tested the expediency, and its finding is that the benefits of equal suffrage are great, while the imaginary objections disappear. It cannot be denied that primaries and conventions are higher in tone; that the amenities which prevail in other forms of social relations are applied to political gatherings; that the scrutiny of candidates is closer, and that even the political machines are compelled to choose the least obnoxious persons connected with them when making nominations, if they wish to have any hope of success. It was not to be supposed that the moment the ballot was given to women there would be a complete revolution in all departments of State, city, and county government. Political tricksters and machines die hard. Years of practice had made them adepts in the arts of deception. But with every election the influence of women in the nominations and the result of the voting has become stronger, and, looking back over the past few years, we can say without fear of contradiction that there has been improvement of a most gratifying character in the average standard of office-holders. Nor will it be seriously denied by even the most ultra machine politician, whose wishes and interests are all in the other direction, that this improvement is certain to continue, and that it is hopeless for him to long for a return to the old conditions. The magnitude of the recent victory of the non-partisan city ticket in Denver was unquestionably due to the courage and independence of the women voters, and it alone is a more than sufficient answer to the usual objections to suffrage.

Intelligent and fair-minded citizens of Colorado who have closely observed the workings of equal suffrage in this State do not need to be told that the influence of women in politics has produced excellent results up to date, with the promise of even better achievements in the future.

Since equal suffrage has been given a fair trial, all of our esteemed daily contemporaries in the State, as well as most of the weekly papers, have become ardent upholders of the right of women to take personal part in the selection of public officials, and we are confident that if the question of equal suffrage should be submitted to the male voters of Colorado alone at this time it would command a majority infinitely greater than it received in 1893.

The pretense advanced by the opponents of equal suffrage that woman loses her delicacy and also her personal influence in public matters by becoming a voter is so absurd as to be hardly worthy of serious consideration, and yet it is the argument most frequently advanced against equal suffrage.

The women of Colorado compare favor-

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ably in all the most admirable qualities possessed by their sex with their sisters and cousins and aunts in other States, and there can be no doubt that they have already succeeded in effecting a great improvement in the administration of public affairs in this commonwealth, both through the direct use of the ballot and through their personal influence, which has been increased rather than lessened by their acquisition of the right to vote.

Space forbids us to quote from the Denver "Evening Times," a well-known and influential journal, which is equally pronounced in favor of franchise.

The ranks of the Prohibition party have not been perceptibly increased by feminine voters. But practical temperance reform is materially strengthened. The last convention of the W. C. T. U. reported twenty-six municipalities which prohibit the sale of liquor. This is a gain of twenty-four in the last three years. The fight against the saloon is gathering momentum with each election. It is generally understood, in this State, that the liquor power, recognizing this new and formidable foe, has resorted to the old-time tactics of falsehood and misrepresentation. Doubtless from this source emanate most of the insinuations against woman's suffrage. Gamblers, liquor-dealers, political bosses, and corporation manipulators are arrayed against us. We ought to be honored for the enemies we have made. An alderman on the reform ticket says that politicians are completely nonplused by the new element which has come into the field, an element that cannot be deceived, coaxed, bribed, or intimidated.

In no other State has more earnest effort been made in behalf of reform legislation. Bills relating to the property and maternal rights of women, to raising the age of legal protection for girls to eighteen years, and to the Curfew Law, have passed during the last three years. Bills relating to Civil Service Reform, local option, a new primary law, and a new election law were all proposed by organizations of women. It is true that such measures may be inaugurated by those who have no ballot, but it is certain that the women of Colorado never took such general and vital interest in these questions until they were educated by responsibility. The intelligent and unflagging interest of women in all school affairs is said by newcomers to be without parallel in other States.

The experience of Colorado refutes many of the objections which have been urged by the anti-suffragists. Do we find the burden onerous? The duty of citizenship compels an intelligent outlook upon the questions of the day. This obligation lies with equal weight upon every thoughtful woman, voter or non-voter. The mere act of voting, of course, requires but a few moments. The daily and weekly visit of the wage-earning woman to shop and market involve vastly more time and perplexity than the annual and semi-annual visit to the polls. In Denver carriages are at the disposal of the Civic Federation on election day. Members go out armed with a big cloak, called the "Federation cloak," with decent shoes and skirt, for the use of those whose patriotism might be eclipsed by pride. One member looks after the babies and the household while another is chaperoning the mother to the polls. In such service and comradeship we come upon something far deeper and nobler than mere politics. The duties of citizenship are not superadded to the cares of woman's life; they simply displace a host of trivial and unworthy interests. We hear in Colorado no complaint about neglected homes and children. Why should a woman neglect her home because of the franchise, any more than a man should neglect his business for the same reason? We hear no whisper of domestic unhappiness. The majority of husbands and wives sympathize on the subject of politics. When there is a difference of opinion, it creates no ill will. The husband may vote for McKinley and the wife for Bryan with no more disturbance than if one drank tea and the other coffee for breakfast. In a house-to-house canvass by the Civic Federation a member reports but one case in a precinct where the husband dominated the wife, and he was an ignorant colored man. The uniform testimony of these canvassers is that there is no interference, and that the most intelligent good will prevails. Many husbands take a generous pride in having the wife do exactly as she pleases. Some busy men delegate politics to their wives as they do their religion, saying, "If you

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will investigate and find the best candidates, I will vote that ticket." The simple truth is that women, as compared with men, have vastly more leisure for such work. We wish that those who bewail domestic infelicities might visit our beautiful Colorado homes, which witness all the graces of human affection and all the amenities of cultured life.

It has been predicted that the ballot would find women clamorous for office. These fears have not been realized. Not a single woman was put in nomination by the Civic Federation. The sole purpose was to put upright and competent men in office. Women occupy positions in public institutions and on the school boards. In this latter sphere they are pre-eminently successful. Economy in administration, attention to sanitary details, manual training for the practical duties of life, and especial emphasis on ethical discipline, have marked woman's administration.

What is the comparative number of women who vote? Enumerations were made during the first and second years, and showed eighty-five to ninety per cent. of women voting. Fifty-two per cent. of the vote cast was by women, and that in a State where there are thirty thousand more men than women. In Arapahoe County the number of women who must be dropped from the registered list of voters because of failure to vote is fifteen per cent. smaller than of men who are dropped for the same reason.

Does the exercise of political rights rob woman of her essential womanliness? In our judgment, no valuable traits are lost, but nobler powers are developed. The questions decided at the polls are, in their last analysis, moral and religious questions. On election day we go to the polls with our husbands, sons, and daughters. The booths are always orderly and respectable; we meet our friends and neighbors; we experience only courtesy; we record our opinions in decorous manner, and feel no sense of immodesty or strangeness. To us "election day is the sacrament of citizenship, a festival of solemn obligation." Divine patience, disinterested service, faithfulness in details, loyalty to principles rather than to organizations, traits acquired by the discipline of domestic life—these are the gifts which the women of Colorado may lay on the altar of their country. Motherhood is the pledge that these qualities will never fail.

A Magyar Free Kindergarten

By William F. Gibbons

THERE were seven buttons ranged along the front of the rosewood desk of the Coal Baron waiting to be pushed. The Coal Baron would read over his mail, talking to his caller in a jerky fashion in the meantime, and then in an absent-minded sort of way he would push one of the buttons. When the Coal Baron pressed any one of those buttons, somebody at the other end of the wire was sure to jump. If he failed to jump, there was an explosion of wrath on the part of the Coal Baron.

The Magyar kindergarten was started by the pressing of one of those ivory-headed buttons. The Enthusiast had stated his case on behalf of the kindergarten as forcibly and as briefly as he could. But he had hardly begun to talk before the Coal Baron made an attack upon the pile of mail before him. He opened letter after letter, while the Enthusiast poured his very soul into his plea for the helpless children growing up in utter neglect and ignorance. His plea grew fainter, and his carefully prepared eloquence of facts seemed to have left him, as the mass of papers spread wider and farther upon the desk; but when the millionaire, having exhausted his pile of letters, reached for the newspaper, the Enthusiast, his voice choking into a half-articulate sob of disappointment, rose to leave. Then the Coal Baron pressed the button.

"Hold on," he said to the Enthusiast, turning to his private secretary who came in answer to the bell. "Jim, we've no Huns on our pay-roll at Number Four now, have we?"

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"Lots of them."

"I thought we cleaned them out when we bought the Graham houses?"

"So we did."

"How did they get back? Must I give orders every week about those Huns? I gave specific directions that no more houses were to be rented to shanty bosses or boarding fraus. Why wasn't that attended to?"

"The place is full of Huns, but they don't keep boarding shanties any longer. They've sent to the old country for their wives and families. Some of them have bought their houses. We never could have sold the houses to anybody else in the world. Those who own their houses may keep a few boarders."

"Is the place full of children?"

"Just herded full of them."

"That'll do."

"Why don't these children go to the public schools?" asked the Coal Baron, turning to the Enthusiast with an air of keeping up his defense.

"There is no school in Graham's Patch. Besides, they can't speak English, and they've no way to learn." The Enthusiast brightened up again, and began on a new series of facts and figures obtained from the census reports, the assessment lists, and the school register.

The Coal Baron drew out a small leather-covered book and wrote rapidly. In a minute he turned and handed the Enthusiast a slip of pale green paper with some figures written on it, which fairly took away his breath.

"I suppose you're right when you say we're responsible for getting these people here, and we must look after them. If you can run a school of this sort for a year at the figure you name, you may count on us for that much annually. But, remember, nothing more."

Then the Coal Baron pushed another button and the interview came to an end. Time, eleven minutes.

Number Four, as it is marked on the maps of the coal company, or Graham's Patch, as it is called by the agents of the installment houses, does not appear on the county maps. It has neither name nor corporate existence, being only part of a township which stretches for miles over barren mountains, being almost uninhabited except here and there where the coal measures were spared in the erosion which took place during the geologic ages. The village does not contain so much as a store. Although there are more than seven hundred people within its bounds, there were, at the last election, only nine voters. There is no saloon within the straitened limits of the village, for the company will not allow any of its houses to be used for the sale of liquor; but that does not hinder the delivery-wagons from the brewery in the adjacent city from leaving kegs of beer at the various houses immediately after pay-day. Besides this, whisky, by the drink or by the bucketful, can be bought just across the swamp from an Irishman, who has some sort of title to the land and a still more doubtful right to sell liquor. Thus it will be seen that, however a community can manage to exist without store, post-office, school, or church in the anthracite coal regions, the personal liberties of its inhabitants must not be abridged by depriving them of the opportunity to get drunk.

Into this community the kindergarten came; or, rather, the community came into the kindergarten as soon as they understood what it was, for there is hardly a house in the entire village that does not have at least one representative in the school. "Him so goot place get rid of him childer."

The kindergarten is held in a building which was once used as a company store, before the individual coal operators were forced out of the business by the large companies. This room has been made attractive by pictures, flowers, and the work of the children in the way of weaving mats and such other work as delights the eye. It is the only bright spot in the lives of the little Magyars. They have absolutely no place else to play but the filthy streets. On the hills about the village there are sinkages, where the earth gaps with dangerous cracks, or falls into great holes when the miners "rob the pillars" underneath; in the valley there is a slump of black mud from the culm pile, which has killed the few hemlocks and the hazel bushes which were left along the banks of the creek. There had been one large rock maple left at the upper edge of the town, the only shade-tree in sight, but the stable boss ordered

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it to be cut down because the children broke the fence which ran beneath its shade and set the company's mules at liberty by climbing upon the fence to tie strands of old wire cable to the limbs of the tree for a swing.

To the little Magyars this bright room, flooded with light from its large show-windows, cheerful with pictures of dogs or birds instead of the dingy saints of their own narrow, squalid homes, seemed almost like a little anteroom to heaven.

But if the room, after the removal of the counters, might be likened to heaven —by some stretch of the imagination— the teacher is surely one of the shining angels. Before the Enthusiast had transformed his check into clay, blocks, cards, and all the dainty knickknacks for the kindergarten, he had wrestled with the problem of obtaining a teacher. What kind of teacher could be found for $400 a year? That depends. In this case it depended upon the earnest zeal of the teacher, who had been rejected by the missionary board of her church because there were no funds to send her to the home field. So the Enthusiast found a teacher, one of a thousand even among those choicest of all the chosen ones, the true kindergartners. Of Bohemian blood, she was also able to speak the Magyar language, and so found ready access to the hearts and homes of the Graham's Patchers. With the missionary spirit of the Bohemian brethren in her heart, it was all that the Enthusiast could do to keep her from making a martyr of herself by working herself to death. As it is, after having taught her kindergarten in the morning, she has a night-school five nights in the week for teaching English to the boys who work in the coal-breaker, a sewing-school on Saturday afternoons, with occasional instruction in dressmaking to the little mothers who bring the babies to the kindergarten and then stay because it is "so pleasant." Besides all this and her visiting in the homes of her scholars, she is doing as much Sunday-school and missionary work as can be crowded into her day of rest. She does not know that this is heroic; she does not even suspect it. She is simply a somewhat frail-looking missionary teacher doing an obscure work among some neglected Magyars in a pocket among the hills in the slums of the Pennsylvania coal regions.

A kindergarten is not an unusual sight in these days, but such a school as the Enthusiast shows in Graham's Patch could not be duplicated, probably, in America. There are forty queer Magyar names on the roll, with an average attendance of thirty-two. How does one teacher attend to so many? "Why, I have to," she would reply brightly. She would feel also that she must take in more scholars and never let the older children leave, if it were not that the Enthusiast positively prohibits any further increase of the membership.

Fortunately, there were not so many on the first day, for they were so awkward and shy that the most the teacher could do was to get the boys to hang up their caps in a tentative sort of fashion, as if they might need them at any moment in case the new school did not meet with their approval. They would have stampeded if they had had spirit enough. One or two did disappear during the first morning, only to be brought back ignominiously by their mothers, who explained that they had been well thrashed. These mothers almost lost faith in the school when it was explained that there was to be no whipping. The girls absolutely refused to take off the purple and blue handkerchiefs which made their head-dresses, although they did consent to remove their shawls from their heads. It looked for a good part of the first morning as if the school would fail to interest the children. None of the ordinary stories, nature-songs, or games made them forget their shyness. But at last, by happy inspiration, the Missionary and the Enthusiast joined hands in the middle of the ring and imitated the playing of a hurdy-gurdy, calling on the children to dance to the music of the song. Then the Maygar blood thawed out and the little exiles from the Old World city slums to the New World country slums forgot themselves while they capered about the floor.

To this day the hurdy-gurdy game is still a favorite, but the children have learned to love other games too. They have learned about the birds—not the sparrows that fight in the dusty street, but the real birds that sing and that

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sometimes visit even Graham's Patch. They know about the fishes that live in the mountain streams, where the mine water does not come to kill every living thing it touches. They know still more about the butterflies, for the butterflies visit the burdocks and thistles which grow in the town. They have a box in which to keep the chrysalides which they collect, and there is always great joy when a butterfly is "borned."

The language of the kindergarten is English, although some of the beginners need to have the commands repeated in their native tongue. However, not all the children have learned their English in the kindergarten. There was little Veronica Poshek, who replied proudly to the question whether she could speak English, "Ock, yis! Oi kin spake English fer yez as foine as the bist o' thim."

The attendance has kept up wonderfully well, even in bad weather and in spite of the fact that there are no sidewalks in the town. Sidewalks are not a necessity, except in that effete stage of civilization where juvenile wet feet are blamed for bronchitis. Yet the mothers are not careless according to their light. Two little ones who live at a distance are accustomed to ride to the school building on the backs of their mothers on snowy mornings. The children are heavy, but then the mothers' backs seem to have been made for burden-bearing. Why not let them wear overshoes? "Oh, him cost too much money!" And the money must be saved to pay the installments on the homes that they have bought. It is bad enough to have to buy shoes for the school; if the children stayed at home during the winter, they could go barefoot. The children do not seem to mind the cold, although they are thinly dressed. It is not uncommon to see bare-legged boys, with their unstockinged feet thrust into their fathers' iron-shod mining shoes, sliding on the ice.

Of course the teacher still needs basin and brush for emergency cases, but the influence of the school is shown in the fact that each day they are less needed. Fond as the children are of the teacher, it is not a coveted honor to be scrubbed by her hands. But while hands and faces are scrupulously clean, the clothes are not always what could be desired. The hard-worked mothers, who have to carry their wash-water for such a distance, do not take kindly to extra laundry-work. In the quantity of clothing worn there is also beginning to be some improvement, and it may come to be the fashion in time for the mothers to buy flannels for the children instead of earrings. The homes, too, are showing the effect of the kindergarten. They are not quite so squalid as at first, and there is some effort being made to induce the grass and even flowers to grow in the unkempt side yards. English is no longer an unknown tongue. A few of the older scholars, who have graduated from the kindergarten, are now in the new public school which has been built within reach of Graham's Patch. They have learned that there is something in this American world besides the coal-breaker for the boys and a life of hopeless drudgery for the girls. They are a part of the great Republic—a very small part as yet, but they are no longer aliens.

Some two years after the first interview, the Coal Baron sent for the Enthusiast and said: "I was in your kindergarten down at Number Four the other day, and saw thirty-five little youngsters there that could hardly have been told from white children. If you can get another teacher like that one you have, I wish you'd send for her. We'll charge up the running expenses to the mine, and open another kindergarten at Number Five. Can you furnish us with the teacher?"

Prisoners

By Charles A. Keeler

A prisoner lurked in his cell;
Ah well,
It is lonely to live in a cell,
So he burst the environing shell,
  And peered at the light
  Till he joyed at the sight,
  And climbed to the height
Of a stem—a fair flowering bell.

A soul in its fetters was bound
To the ground.
It is dreary so close to the ground,
So he shattered his bonds with a sound;
  And uttered a cry
  As he climbed to the sky
On the beautiful tones he had found.

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Books and Authors

Ancient Ideals[1]

In these volumes Mr. Taylor has given us an interesting and valuable study in comparative religion. It is the ancient religions, not the ancient theologies, which he compares, for, if all ideals are not religions and all religions are not ideals, yet in its essence the real religion of any people is its ideal. They truly worship what they follow; they truly adore what they desire to attain. The religion of a people is not to be found in its creeds and ceremonials, nor in its deeds and practices, but in its aspirations and purposes. These are generally superior to its deeds. Woe to the nation if they are not, for if the nation be truly living, the ideals burst the bonds imposed by its creeds. Thus in Greece and Rome we look for their ideals, not in the temples, priests, and auguries, but in the poets, philosophers, and moralists; so in the Hebrew people we look for their true religion rather in their prophets than in their Levitical code.

What is the real religion of the United States? To discover, we must not look to its antiquated and archaic creeds, descended from previous generations whose real ideals they were; we must look in the pages of its living poets and best prose authors and in the sermons of its noblest preachers.

It is in this spirit Mr. Taylor has written these two volumes. He has studied the better side of the life and literature of Egypt, Chaldea, China, India, Greece, Rome, and Israel, and has presented the results of his researches in a very attractive form. If he does not, in the treatment of Greek poets and Hebrew prophets, show remarkable insight, neither does he read into their writings his own imaginations, as a prophetic writer is too apt to do. If he does not give, in too apparent learning, evidence of minute erudition, he does not load his pages down with burdensome details which the reader cannot master and which he has not mastered for the reader. His volumes show wide reading, but also careful and wise reflection. He is not lacking in acumen, but he is sympathetic rather than critical; his sense of proportion is admirable; and he is to be commended alike for what he has brought forth from superabundant treasures, and for what he has had the self-denial to eliminate as foreign to his immediate purposes. Of course he writes in the optimistic spirit; none other would be congruous with his avowed design, which is to portray, not the life of the ancient world, but its ideals.

We may illustrate, though imperfectly, his method by hinting at the contrast which he discloses between Greek and Hebrew ideals. With the Greek, virtue or excellence was a form of beauty. Life was studied as an art, and the principles of life were deduced from that study. Hence the two essential words of Greek life were beauty and wisdom. "They showed themselves in love of harmony, perfection, beauty, in desires for the best that life offered." "They loved perfection, loved men and objects beautiful in themselves." But their conception both of beauty and truth was derived from their study of life; they looked not beyond, or, if they did, saw nothing but a shadowy immortality, barren of life. Hence their "epics heighten every human quality, by no means the moral qualities alone or even pre-eminently. They greaten manhood altogether." Hence their gods are glorified men; hence, too, "not the gods, but Achilles and Odysseus, are the crowning glories of epic creation."

The foundation of Israel's ideal, on the contrary, is not the visible but the invisible; it is not deduced from a study of life, but flows in upon Israel from a life above and beyond—not from a future life, but from a life environing though invisible. Jehovah is not a glorified man; he comes out of the unknown, the great I Am, in the first revelation of himself to Israel declared to be its deliverer. The history of Israel is not the history of human achievements. Its great epic is not the story of a great man or great deeds; all its literature is pervaded by one spirit—the relation of nature and of man to God, the Invisible, and to God's moral law. He is a righteous God, his laws demand righteousness, and righteousness includes mercy. Thus these laws "show traits of kindness and mercy finer than any which obtain general recognition in the great days of Greece and Rome." Between this righteous Jehovah and Israel a covenant exists from the very earliest days; a covenant which, as interpreted in the later books, makes them "conscious that they were a people set apart to Jehovah, to obey him, to do his will, and at last effect his purposes among the heathen." This ideal grows gradually in the consciousness of Israel, as all ideals grow; the revelation of God is a progressive revelation; but it is characterized from beginning to end by a spiritual quality which is well summed up in the one sentence characteristic of Israel's ideal thought of God, and not to be found, at least in any developed form, in any other people: God is Spirit.

While these volumes are in no sense apologetic in tone, and the author skillfully, or by that reserve which is better than skill, conceals his own personal opinions, except in the avowal of his acceptance of the fact of Christ's resurrection, yet for that very reason the comparison of ideals in these volumes affords all the more striking and strong confirmation of the faith which sees in the

[1] *Ancient Ideals: A Study of Intellectual and Spiritual Growth from Early Times to the Establishment of Christianity.* By Henry Osborn Taylor. 2 Vols. G. P. Putnam's Sons, New York. $5.50.

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Hebrew literature and life, not indeed an infallible primer of science, philosophy, and ethics, but a true revelation of a spiritual God and of man's moral relations to him, unparalleled by anything to be found elsewhere in the religious literature of the world.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending May 28. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Soldiers of Fortune is really Mr. Richard Harding Davis's first full-fledged novel, for "The Princess Aline," clever as it was, hardly had the length or variety in characters to make it a novel. The present book is certainly a story to be read with keen interest. Mr. Davis has had the capital idea of making a petty South American revolution serve as the center of action for his plot. A manly, energetic American mining engineer is the hero; the daughters of his employer (an American millionaire capitalist) furnish gracefully and acceptably the feminine element; the minor characters are clearly drawn. The story abounds in action, and the reader's interest is kept at a high point continuously, although mere sensationalism is avoided. In its serial publication the novel has attracted general attention, and it is safe to predict for it a wide reading. (Charles Scribner's Sons, New York.)

Mr. John Kendrick Bangs's "House-Boat on the Styx" was so fundamentally humorous and so successful in finding and entertaining readers that it is not surprising to find its author launching another craft of the same sort in *The Pursuit of the House-Boat*. The motive is a simple one, and entirely harmonious with that which made the earlier book so entertaining. Captain Kidd captures the house-boat, and the Associated Shades take advantage of the presence of Mr. Sherlock Holmes to elaborate a plan for recapturing the boat, which is finally successful. A great deal of the humor of this clever skit comes in the endless discussions of the ladies who are on the house-boat when it is carried off by Captain Kidd. The theory concocted by Sherlock Holmes as to the destination of the house-boat is thoroughly characteristic of the genius of that prince of detectives. (Harper & Brothers, New York.)

Mr. E. W. Hornung has many of the qualifications of the born story-teller. His *My Lord Duke* is essentially rather improbable—it transports an ignorant Australian cattle-tender into the place of an English Duke as though by magic—but it never lets the plot-interest flag, and tells its story with forcible directness. (Charles Scribner's Sons, New York.)——The *Romance of a Jesuit Mission* is an attractive title, and M. Bourchier Sanford has met with a large measure of success in conveying impressions of the devotion and high ideals of the priests who so often met martyrdom among the Indian tribes. There is a mingling of adventure and romance which makes the book pleasing as a story. (Baker & Taylor Company, New York.)——F. A. Mitchel's *Sweet Revenge* is a story of the Civil War. It has plenty of incident, but little literary merit. (Harper & Brothers, New York.)

LITERATURE

Professor L. Oscar Kuhns, of the Wesleyan University, has long been an enthusiastic student of Dante, as well as a very sympathetic student of Romance literature. His study of Dante has now borne fruit in a compact volume devoted to the discussion of *The Treatment of Nature in Dante's "Divina Commedia."* This is a matter of very great interest, because Dante stands at the beginning of the modern intellectual and literary movement, and his attitude toward nature is significant both of the mediæval point of view and of the change which was fast coming over the world of thought, and to which the author of "The Divine Comedy" gave so deep an impulse. Professor Kuhns has covered the whole ground in the most careful and painstaking way, without going too deeply into the minutiæ of the subject. He presents, in the first place, Dante's general conception of nature, then his conventional treatment of nature, and finally the different aspects of nature as seen in the three parts of the poem. This general presentation is followed by seven chapters devoted to various aspects of the subject, such as The Flora, The Fauna, Physical Geography, The Heavenly Bodies; Light, Fire, and Color; and the volume closes with a general discussion of Dante's attitude toward nature. Professor Kuhns has filled a gap in the Dante literature accessible to English-reading students, and has added materially to the resources of students bent upon a thorough study of one of the masters of the poetic form. (Edward Arnold, New York.)

HISTORY AND BIOGRAPHY

When the Rev. Dr. R. F. Horton, in the preface to his *Oliver Cromwell*, says to his "young brothers and sisters," "I would readily lay down my life to think that you had read and assimilated this little book of mine," he is absolutely free from insincerity, but he is guilty of literary over-expression. The book itself, here and there, has the same fault, but in the main it is moderate and sensible. It has its special place as "a study in personal religion," and it was assuredly worth while to rescue Cromwell's masterful and in the main patriotic life from the aspersions which so many English writers have made upon it. We may readily admit his foibles and failures without forgetting what a part he had in establishing English liberty. (Thomas Whittaker, New York.)

Miss Kate Stephens, who is well equipped with knowledge, judgment, and literary feeling for editorial work of the higher sort, has prepared for

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Harper & Brothers an edition of Samuel Johnson's *Alexander Pope*, one of the best of those short biographies which Johnson wrote at the end of his career, and which represent both his strength and his weakness as a critic of literature. The volume is judiciously supplied with notes, and there is a very intelligent preface from the hand of the editor.

Mr. Richard Davey has published in two handsome volumes, through Messrs. E. P. Dutton & Co., New York, *The Sultan and His Subjects*. The book has already appeared in England; it has received from the best journals such enthusiastic notices that American readers may be already over-prejudiced in its favor. The author has abundantly succeeded in his attempt "to set forth the chief characteristics of those heterogeneous nationalities which have, in process of time and by virtue of conquest, fallen under the dominion of the Sultan." Any work dealing with Turkey must be conditioned on Constantinople, and so we find in Mr. Davey's volumes more about the capital than the country. This is, after all, as it should be, for few travelers through the Bosphorus see much of Turkey, the country, while every traveler sees Constantinople, the city. The volumes have a great deal of information concerning topography and geography, but their real reason-of-being is to inform the world about the subjects of the Sultan. No student of ethnology, no observer of politics, no missionary in the near Orient, and no prophet of the future destiny of Turkey can afford to lose the knowledge to be had in Mr. Davey's books. They give us so much illumination on everything which pertains to the Turk, his every-day existence, his social environment, his education, his politics, his religion, that those who cannot go to Turkey may content themselves with having before their own eyes a succession of really "living pictures." All the pictures are noteworthy; those which have appealed to us specially may be found in the chapters entitled "Round and About Stambul," "A Nineteenth Century Grand Vizir," and "Brusa." We should not be surprised to see this publication attain the rank of a standard work of reference. Its elaborate list of books on Turkey and the Turks would alone entitle it to that distinction.

RELIGIOUS AND THEOLOGICAL

Mr. A. K. Fiske's *Myths of Israel* contains an analysis of the Book of Genesis, with explanation of its composition. The attitude of the book on questions raised by what is commonly called "The Higher Criticism" is expressed in this phrase from the preface: "The Book of Genesis is a composite production made up largely of myths and fragments of myths embodying the conceptions of the earliest writers of Israel regarding the relations of that people to their deity." The book will demand fuller treatment at an early date. (The Macmillan Company, New York.)

Mr. Horatio W. Dresser, whose "Power of Silence" and "The Perfect Whole" have been widely read and have been keenly appreciated even by those who did not entirely agree with the philosophical positions, has brought together a series of extracts from both volumes under the title of *The Heart of It*. Mrs. Helen Campbell writes a very appreciative preface. The little volume is full of suggestive thinking. The writer is a true mystic of thoroughly religious temper and of a great deal of spiritual insight. (G. H. Ellis, Boston.)

Thomas Whittaker, New York, has put into a small volume ten short papers from the Rev. Dr. Charles A. Berry, the first of these papers, *Mischievous Goodness*, giving its title to the volume.

Some small volumes of more than ordinary interest have been published by Messrs. Charles Scribner's Sons in attractive form. They have the general title "Princeton Lectures." One of the volumes is by Dr. Andrew Seth, and is entitled *Two Lectures on Theism*. Dr. Seth's discourses well deserve permanent form. They are at once informing and quickening.——Another volume is by Dr. Stanley Leathes, Professor of Old Testament Exegesis in King's College, London, and is appropriately on *The Claims of the Old Testament*. This book is notable for many striking phrases; for example, "It is impossible for a man to say that he accepts the Apostles' Creed, and theoretically to disbelieve in the supernatural. Neither do I see how it is possible for a man to acknowledge the literal meaning of the word 'Christ' and reject that basis of divine prophecy, promise, and action in the Old Testament without which that word has no real significance." ——Messrs. Longmans, Green & Co., New York, have done a real service in publishing the late Canon Liddon's *Analysis of St. Paul's First Epistle to Timothy*, a book which had been only privately printed before. Dr. Liddon drew up this clear, comprehensive analysis for the use of his pupils when he was lecturing on this Epistle as Professor of Exegesis in the University of Oxford. Even in this skeleton form the volume is characterized by the lamented preacher's great spirituality and consequent power, and might find fit place in every clergyman's library.——Professor H. S. Nash's *Genesis of the Social Conscience* (The Macmillan Company, New York); Professor G. T. Ladd's *Philosophy of Knowledge* (Charles Scribner's Sons, New York), and Professor B. P. Bowne's *Theory of Thought and Knowledge* (Harper & Brothers, New York) are reserved for later notice.

MISCELLANEOUS

A comparatively few years ago history was confined between the pages of the books that bore this distinctive label. A knowledge of history meant the ability to give the dates and the facts relating to certain military and political affairs, and to distinguish between the leading generals and politicians on the opposing sides. To-day history means a knowledge of all that goes to

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make up human progress and society. Rarely is it the privilege of a writer to write from personal knowledge of fifty years of social activity. This has been the privilege of Mrs. M. E. W. Sherwood in *An Epistle to Posterity*. (Harper & Brothers, New York.) This is a bright, gossipy description of the social life of the past fifty years. Celebrities in the art, political, and literary worlds are brought into personal relation, and play their parts in the social functions of the period unconscious that there is a chiel among them taking notes. Mrs. Sherwood has produced a valuable contribution to the history of her day.

The readers of The Outlook are familiar with the series of articles published not long ago entitled "College Training for Women," and divided into five parts—"What May be Expected from It," "The Preparation," "Choosing a College," "Life at College," "The Transition to the World." Miss Kate H. Claghorn, the writer of that series of articles, has added to these articles "The Graduate Student," "Alumni Associations," "The Graduate Trained Mother," "The College Woman as a Social Influence," "College Training for the Wage-Earners," and has published the whole in book form, under the title used in The Outlook, *College Training for Women*. All who have read Miss Claghorn's papers have been impressed with the earnestness, the integrity of thought, and the fearlessness with which the author has dealt with this whole subject of college training for women. Few women in the country have had better opportunity to know what college training for women means than the writer of this book. A graduate of Bryn Mawr and of Yale University, she knows college life from the inside, and this has enabled her not only to give to the world a series of practical papers that places college training, with its value, its opportunities, and its limitations, clearly before the non-collegiate public, but also to present papers of practical value to those who are choosing colleges for their daughters. The book is a valuable contribution to the literature of education. (Thomas Y. Crowell & Sons, New York.)

One of the problems that every father and mother faces with a greater or less degree of hesitancy is that of communicating to boy or girl certain fundamental facts of life relating to sex, which are often revealed to innocent boys and girls under the worst conditions. The acquirement of legitimate knowledge under illegitimate instructors is often fatal to character, to body and mind. A book has just been published entitled *What a Young Boy Ought to Know*, written by Sylvanus Stall, D.D. (The Vir Publishing Company, Philadelphia.) The author dedicates the book to "the thousands of boys whose honest inquiries concerning the origin of life and being deserve such a truthful, intelligent, and satisfactory answer as will save them from ignorance, enable them to avoid vice, and deliver them from solitary and social sins." The author has treated his difficult subject as only a spiritually-minded man could treat it; and every father and mother of a boy is indebted to him for this work, which states these facts of life to the boy with very much better power of expression than is commanded by many fathers and mothers.

An interesting publication is Mr. Sheldon's *Notes on the Nicaragua Canal*. (A. C. McClurg & Co., Chicago.) The book is well printed, well illustrated, and has good maps. The subject of constructing a ship canal across Nicaragua is of increasing interest, and our author's account of his impressions in that country has special value.

Politics in 1896, edited by Mr. Frederick Whelen (Grant Richards, London), is one of the most striking and significant of publications. Though the book is not issued in this country, we are requested to say that copies may be obtained at the office of the "Review of Reviews," 13 Astor Place, New York City, at the price of one dollar. The volume is well worth this price, for it gives in compact form a retrospect of 1896, mostly of British politics, it is true, but also of our own. The book has been written from the three attitudes of Conservative, Liberal, and Socialist Mr. H. D. Traill has edited the first retrospect, Mr. H. W. Massingham the second, and Mr. Bernard Shaw the third. These, with the well-thought-out "Diary for 1896," constitute the general review of the year, and will undoubtedly serve as material for the study of comparative politics. The volume includes, however, five special articles which are of equal interest with the general surveys. Mr. G. W. Steevens treats of "Foreign Affairs," Mr. H. W. Wilson of "The Navy," Captain F. N. Maude of "The Army," Mr. Robert Donald of "London," and Dr. Albert Shaw, the editor of the American "Review of Reviews," of "The United States." There is a particular interest attaching to the last-named article, as it is well to have the situation in the United States set forth from an American point of view.

Another volume of the "Princeton Lectures" (Charles Scribner's Sons, New York) has as its subject *The Descent of the Primates*, and is by Professor A. A. W. Hubrecht, of the University of Utrecht. The student of natural history, be he a zoölogist or a botanist, will be interested in reading this little volume. As Professor Hubrecht says, the examination of the external characters of animals or plants is generally the first step by which the student of natural history acquaints himself with the objects of his study.

"Rumors of Mark Twain's precarious health and impoverished condition have again," says "The Critic," "reached this country from London. As a matter of fact, Mr. Clemens is in good health again, and living in a pleasant apartment in Chelsea. His book has been finished, and he intends to spend the summer in Austria with his family."

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Literary Notes

—The Queen of Rumania, "Carmen Sylva," has recently produced at the royal theater three plays which are said to have had a genuine success. Of course the royal family were present, and the Queen was enthusiastically cheered. None of her plays had previously been produced in Rumania.

—It is difficult even for experts to judge accurately of the public reception of a new book. This has just been reaffirmed in the case of Lord Roberts's memoirs. It was thought that an issue of five hundred copies would meet the demand, but the first issue has now spread to the eighteenth edition.

—The Rev. E. C. Hawkins, the father of Mr. Anthony Hope Hawkins ("Anthony Hope"), has long been Vicar of St. Bride's Church, Fleet Street, London. In the church lie buried Richardson, the novelist; Lovelace, the Cavalier poet; the Earl of Dorset, Dryden's patron; Wynken de Worde, the printer; Flaxman, the sculptor; and many more.

—A fund has been established by the friends of the late Henry Cuyler Bunner to provide a medal which shall be annually awarded to the best Columbia University essayist on a given literary subject. This year the subject will be "American Satiric Poetry." The judges are Professors Matthews, of Columbia, Tyler, of Cornell, and Richardson, of Dartmouth.

—The latest sixpenny English monthly is called the "New Century Review," and, according to its legend, is "an international journal of literature, politics, religion, and sociology." It is edited by the gentleman who calls himself "Hugh Cecil." This person is not Lord Hugh Cecil, the son of the Marquis of Salisbury, but is reported to be a Frenchman who prefers to adopt an English pseudonym.

—It is announced that the first volume in a new series of Mr. Gladstone's "Gleanings" will soon be published in this country by the Messrs. Scribner. The new series will include Mr. Gladstone's essays, addresses, and reviews from 1878 to 1897. It will be remembered by Gladstone admirers that the previous series, comprising seven volumes, is entitled "Gleanings from Past Years, 1843–1878."

—In Professor Max Müller's delightful reminiscences, now appearing in "Cosmopolis," we read that Charles Darwin was once the recipient of an essay on the origin of language from Professor Müller. The latter received in turn a letter of acknowledgment from Darwin, and he says, "though I value it as a treasure, I never looked upon it as a trophy." The letter runs as follows:

My Dear Sir: I am greatly obliged to you for so kindly sending me your essay, which I am sure will interest me much. With respect to our differences, though some of your remarks have been rather stinging, they have all been made so gracefully, I declare that I am like the man in the story who boasted that he had been soundly horsewhipped by a duke. Pray believe me, yours very sincerely, CHARLES DARWIN.

—A writer in the New York "Book-Buyer" notes the many indications pointing to the fact that the hero in Elizabeth Stuart Phelps Ward's "Singular Life" was, in a way, an embodiment of Christ:

The hero is the son of Joseph and Mary, was born in Bethlehem, and is named Emanuel. His father was a carpenter. He was educated in Cæsarea. He was turned out of the regular church (or synagogue) and devoted himself to saving fishermen and sinners, including both drunkards and women of the street. One of his converts was Magdalena, called "Lena." The careful reader may be able to extend this list of clearly intentional resemblances much farther.

Books Received

For week ending May 28

AMERICAN BOOK CO., NEW YORK
Mooney, W. D. A Brief Latin Grammar. 75 cts.
Bible Reading for Schools. Edited by Nathan C. Schaeffer, D.D. 35 cts.

EDWARD ARNOLD, NEW YORK
Kuhns, L. Oscar. The Treatment of Nature in Dante's "Divina Commedia."

THE BAKER & TAYLOR CO., NEW YORK
Sanford, M. Bourchier. The Romance of a Jesuit Mission. $1.25.

THOMAS Y. CROWELL & CO., NEW YORK
Claghorn, Kate Holladay. College Training for Women. $1.25.

DEPARTMENT OF PUBLIC INSTRUCTION, ALBANY
Report of State Superintendent of Public Instruction. 2 Vols.

DUNLAP PRINTING CO., PHILADELPHIA
The Soteriology of Jesus.

E. P. DUTTON & CO., NEW YORK
Davey, Richard. The Sultan and His Subjects. 2 Vols. $7.50.

EATON & MAINS, NEW YORK
Lester, George. The Sacred Feast. 35 cts.

GEORGE H. ELLIS, BOSTON
Dresser, Horatio W. The Heart of It. 75 cts.

GINN & CO., BOSTON
Finch, Adelaide V. The Finch Primer.
Shaylor, H. W. Vertical Round Hand Writing Books. Nos. I.-VII.

HARPER & BROS., NEW YORK
Bowne, Borden P. Theory of Thought and Knowledge. $1.50.
Sherwood, M. E. W. An Epistle to Posterity. $2.50.
Mitchel, F. O. Sweet Revenge. $1.
Bangs, John Kendrick. The Pursuit of the House-Boat. $1.25.
Johnson, Samuel. Alexander Pope. Edited by Kate Stephens.

CLIFFORD HOWARD, WASHINGTON, D. C.
Howard, Clifford. Sex Worship.

LONGMANS, GREEN & CO., NEW YORK
Liddon, H. P., D.D. Explanatory Analysis of St. Paul's First Epistle to Timothy. $1.75.

THE MACMILLAN CO., NEW YORK
Nash, H. S. Genesis of the Social Conscience. $1.50.
Fiske, Amos K. The Myths of Israel. $1.50.

A. C. M'CLURG & CO., CHICAGO
Sheldon, Henry I. Notes on the Nicaragua Canal. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK
Davis, Richard Harding. Soldiers of Fortune. $1.50.
Leathes, Stanley, D.D. The Claims of the Old Testament. $1.
Hornung, E. W. My Lord Duke. $1.25.
Hubrecht, A. A. W. The Descent of the Primates. $1.
Seth, Andrew. Two Lectures on Theism. $1.
Ladd, George Trumbull. Philosophy of Knowledge. $4.
Kipling, Rudyard. Under the Deodars, and Other Stories. Vol. VI.

THE VIR PUBLISHING CO., PHILADELPHIA
Stall, Sylvanus, D.D. What a Young Boy Ought to Know. $1.

THOMAS WHITTAKER, NEW YORK
Horton, Robert F., D.D. Oliver Cromwell. $1.25.
Berry, Charles A., D.D. Mischievous Goodness and Other Papers. 50 cts.

THE WOOD-ALLEN PUBLISHING CO., ANN ARBOR
Wood-Allen, Mary, M.D. Almost a Woman. 25 cts.

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The Religious World

Home Missions at Saratoga

The seventy-second Anniversary of the Congregational Home Missionary Society was held at Saratoga, June 1–3. Major-General O. O. Howard, the President of the Society, presided at the various sessions. While the meetings were not as largely attended as some have been, they were of singular interest and of real value. Considerable interest was shown in the proposed amendment to the constitution making members of the Executive Committee ineligible for re-election for one year after a full term of service. The amendment was defeated, but was again proposed, in modified form, for action at the next annual meeting. The discussion concerning the debt led to a searching address by Mr. William Ives Washburn, of New York, Chairman of the Executive Committee, concerning the relation of the National Society and the State societies. The facts stated caused surprise, and led to the appointment of a committee, on motion of the Rev. Dr. Reuen Thomas, to consider the whole question of the relation of the National Society to the State societies. Another action of importance was the unanimous and hearty adoption of resolutions, presented by the Rev. F. T. Bayley, D.D., of Denver, expressing confidence in the wisdom and prudence of the administration and indorsing its general policy. A resolution of great significance was adopted on motion of the Rev. Dr. Dunning, expressing the sentiment of this Society that in the future the anniversaries of the six Congregational societies should be held at the same place and during the same week. This step should be taken at once. The autumn is the best time for these great anniversaries. What a power they ought to become! and what an opportunity they will afford to those who can attend but one such convention a year! By all means let that motion prevail.

The total receipts of the Society from regular sources have been $358,103.18, of which $163,829.85 are contributions, $182,144.76 legacies, $11,238.82 income from invested funds, and $889.75 subscriptions to the "Home Missionary." The total receipts of the preceding year were $538,606 33. The expenditures for the year for missionary labor and expenses have been $421,275.77, as compared with $460,713 74 last year. The Society closes the year with a net indebtedness of $127,504.91. In addition to the receipts and expenditures of the National Society, the State Auxiliary Societies have raised and expended upon their own fields the sum of $230,215.34.

The sermon by the Rev. Frank T. Bayley, D.D., of Denver, was a noble appeal in behalf of a higher spiritual life as the true hope for missions. The stream cannot rise above its fountain. The burdens will be easily lifted when the churches are sufficiently spiritual. The same general thought pervaded all the addresses. There were no signs of discouragement, no wails, but an earnest desire to know and do the will of God.

The meeting addressed by Superintendents—"the division commanders"—is always of great interest, and this year was no exception. The representatives of the co-operating societies spoke this year, perhaps for the last time, since many look for a general anniversary next year in which all will have their appropriate places.

Especial interest always attaches to the woman's work, of which Mrs. Caswell is the Superintendent, and the woman's meeting this year was peculiarly inspiring and profitable.

The special speakers were the Rev. A. F. Sherrill, D.D., who spoke on Secretary Clark's paper, "A Year of Distress;" the Rev. H. H. Kelsey and the Rev. Nehemiah Boynton, D.D., who spoke on Secretary Choate's paper entitled "Fixed Factors in Home Missions;" the Rev. John L. Scudder, whose subject was "City Missions the Strategic Point of Home Missions;" and the Rev. Reuen Thomas, D.D., whose subject may be phrased "Sources of Power." The final address was by the Rev. Amory H. Bradford, D.D., whose subject was "America for the Sake of the World," and the central thought was, Let us make America Christian, not that America may be great, but that America may represent among the nations the kingdom of God.

The papers of the Secretaries were strong and wise. Loving mention was often made of the late Dr. Kincaid, the Secretary who has died since the last meeting. Of course there were differences of opinion concerning policy, but these differences were honestly stated, frankly met, and so settled that there is real harmony. The Society is singularly fortunate in its President, Major-General O. O. Howard, who presides with a rare combination of military precision, personal courtesy, and spiritual unction. His addresses are like himself—practical, direct, and, above all, spiritual.

The Commencement Season

We are just in the midst of the Commencement season of the various colleges and theological seminaries. In many of the colleges the Baccalaureate Sermons are preached by the President; in others pastors from outside are called in for this service. The demand upon pastors who have the faculty of reaching college audiences is so great as to be almost a burden. Probably eight or ten men are invited to a large proportion of the institutions both North and

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South. They cannot decline, so far as their strength permits them to accept, since no service is more important and no ministry more sacred than that to the young men and women in our institutions of learning. But the question may well be asked whether a large number of pastors may not wisely study the secret of the power which the few seem to possess in this line. Thus alone may we hope that the onerous duties will be more widely distributed. Many of our institutions of learning already have a plan very much like that of the canons in residence at an English cathedral. The most conspicuous examples, of course, are Harvard and Cornell, but practically the same plan, with more variety, is followed at Yale, Amherst, Williams, Wellesley, Vassar, and other colleges for men and women. The question is often asked whether the number preparing for the ministry and for missionary service is as large and the material as good as a few years ago. We believe that the answer must be in the affirmative. No abler men are entering any profession. They are not always those most heard of during their college course, because they are often poor and compelled to work for a living; but the men who are entering the ministry and offering themselves for missionary service are of as lofty character, finished scholarship, and great ability as those entering any other profession. Especial interest this year is attached to the Commencements at Chicago Seminary, where Professor W. Douglass Mackenzie becomes full professor; at Yale, where the Rev. B. W. Bacon, D.D., becomes full professor; and at Union Seminary, where the Rev. Charles Cuthbert Hall, D.D, becomes the President.

Missionary Instruction in Theological Seminaries

One of the marked features of this epoch of Church history is the attention now being given to the training of students for their part in world-wide evangelization. The Student Volunteer Movement for Foreign Missions has entered our educational institutions, and already has accomplished a great work, not only in raising up a large body of young men and women qualified to go as missionaries, but also in creating a broad and intelligent missionary spirit in the hearts of many hundreds who will stay at the base of supplies. A very important conference of theological professors was recently held in Dr. Charles Cuthbert Hall's church in Brooklyn, to consider how, as professors, they might best co-operate in this work, and to see whether "steps might be taken to emphasize the missionary idea in our seminaries, and to exalt in the minds of our young men the Apostolic conception and spirit of missions." Five denominations were represented by nine professors coming from eight seminaries. Two representatives of the Student Volunteer Movement and the Secretary of the Inter-Seminary Missionary Alliance were present by special invitation. Professors from other denominations were to have been present, but were unavoidably detained. The conference was entirely informal, the discussion centering around four general points: (1) The *place* of missionary instruction in the seminary, especially its time-relation to other studies; (2) the *scope* of this instruction; (3) the *methods* of this instruction; and (4) special instruction of missionary candidates. The conference was marked by a deep spirit of harmony and of intense earnestness, resulting in clearer views and deeper convictions concerning the questions under consideration. At its close the following resolution was adopted as indicating the mind of the conference:

Resolved, That, being deeply sensible of the opportunities God is opening in the world for the evangelization of men; and believing that those who are preparing for the ministry of the Gospel should be thoroughly penetrated with the missionary spirit and inflamed with a passion for the saving of human souls; we, Professors in various Seminaries of the Church of Jesus Christ, do express our solemn convictions in the things following:

In order to the awakening and the maintaining of the true spirit of missions, we recognize the pre-eminent importance of promoting in our Theological Seminaries such influences as shall develop and enrich the spiritual life of the students and shall nurture in them habits of devotion and of personal consecration.

We are of the opinion that some earnest efforts should be made to secure more time on the seminary curricula for instruction in the whole subject of missions; that its Biblical, historical, philosophical, practical, and personal aspects should be carefully and extensively set before seminary students, to the end that their affections may be roused and that their minds may be educated to broad and thorough knowledge of the missionary spirit of Christianity and of the development of missions in the past and the present claims of missions upon the ministry and upon all the churches of our Lord.

We express the hope that, while in our Seminaries all branches of instruction should be contributory to the missionary idea and should converge upon it as the distinctive note of practical Christianity, some individual member of this Faculty shall be specifically intrusted with the care and development of this subject, to which shall be given an increased proportion of time.

HENRY M. BOOTH, Auburn Theological Seminary (Presby.).
LEWIS O. BRASTOW, Yale Divinity School (Cong.).
GEORGE BULLEN, Newton Theological Institution (Bapt.).
CHARLES CUTHBERT HALL, Union Theological Seminary (Presby.).
JAMES I. GOOD, Ursinus School of Theology (Ref. Ch. in U. S.).
EDWIN KNOX MITCHELL, Hartford Theological Seminary (Cong.).
JAMES F. RIGGS, New Brunswick Theological Seminary (Ref. Ch. in U. S.).
J. PRESTON SEARLE, New Brunswick Theological Seminary (Ref. Ch. in U. S.).
DAVID VAN HORNE, Heidelberg Theological Seminary (Ref. Ch. in U. S.).

That more time will be given by our seminaries to this topic was made very evident in the conference. One seminary proposes next year to devote five times as many hours to the general topic of Missions as ever before, making, with the electives, seventy-two hours each year. Another has appointed a committee of the Faculty to revise the curriculum with a view to granting

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more time to this study and making it required. The bearing of the devotional life of the student on the missionary spirit of the seminary received special emphasis. A deepening of the spiritual life and a broadening of missionary knowledge were held to be the two essential elements of a strong, aggressive missionary spirit. This conference will doubtless be followed by others in the future, based upon the wide range of topics opened up at this meeting, and upon the experience gained by the work of missionary instruction during the coming year.

Installation and Dedication at Northfield

Wednesday, May 26, was a day of great interest even for Northfield. At that time the new church edifice was dedicated and the Rev. C. I. Scofield, D.D., was installed as its pastor. Dr. Scofield has been known for a long time as a great favorite of Mr. Moody, and as one who has been of much assistance to him in his world-wide work. There was nothing calling for special notice in the meeting of the Council. Dr. Scofield cordially accepted the creed of the church, and the vote in favor of his ordination was unanimous. The ordination sermon was preached by the Rev. A. H Plumb, D.D., of Boston. At the close of the services of installation occurred those of dedication, which were conducted by the new pastor. A historical statement was read by Deacon Edward Barber, who reviewed the struggles of the church from its beginning. The founding of the Moody schools at Northfield brought an era of prosperity. The cost of the new building was $28,000, of which $4,800 is still unpaid. Dr. Scofield, whose services have been sought in other places than Northfield, was born in Tennessee in 1845. He saw service in the Confederate Army. He afterwards studied law, and for a time practiced in Topeka, Kan., and in St. Louis. He was a member of the State Legislature of Kansas, and a United States District Attorney. When he was converted in 1879 he gave up the practice of law and studied for the ministry. He has been settled in St. Louis, and in Dallas, Texas For nine years, in addition to his pastoral work, he was Superintendent of Home Missions in the Southwest. The new church, which will be an important addition to the public buildings of Northfield, will seat about eleven hundred. It has a basement for Sunday-school purposes which seats about seven hundred. Everything which concerns Northfield and its workers is of interest, not only to Congregationalists, but to the whole world, for Mr. Moody and the Northfield schools have now become a part of the religious life of the world.

A New Kind of Itinerary

Our readers will perhaps remember that the delegation recently sent out by the American Board to Japan proposed, as a part of their report, that the Board should invite two or three ministers, known in Japan, to go abroad on a temporary missionary tour, holding conventions at some large points and speaking at others of less importance. The suggestion is equally applicable in the Home Missionary field, and on a very small scale the Rev. Lyman Abbott has been carrying it out. Plymouth Church, Brooklyn, has lent its pastor for this service for ten or twelve days. Starting at Fryeburg, Me., as a center, where his son, the Rev. Ernest Hamlin Abbott, is pastor over the Congregational church, Dr. Abbott has preached successively in Waterford, Bridgton, Denmark, North Fryeburg, and North Conway, the latter village being just over the State boundary in New Hampshire. He also preached twice on Sunday in the Congregational church at Fryeburg, and gave a brief address at each of the two Academies at North Bridgton and Fryeburg respectively. Father and son went together, and were everywhere welcomed by the local pastor, and, except at Waterford, where a heavy rain-storm prevented, by large congregations. At Denmark the church was not large enough, and the services were held in Odd Fellows' Hall, kindly loaned to the local pastor, the Rev. Mr. Sargent, for the purpose. The Rev. Mr. Allis, the pastor at North Conway, announced that the service held there would be the first of a series of services to be held, probably, every fortnight through the summer, and addressed by clergymen from different parts of the State. We do not see why such an itinerant missionary tour might not be held from time to time in different States, the churches in the larger centers lending their pastors for one or two Sundays for the purpose. Properly directed, such a tour would be a great encouragement to the local pastors, and might often give a great impulse to their work and that of their churches.

The Doshisha University

The Doshisha University in Japan, founded by the late and greatly lamented Joseph Neesima, has been much before the eyes of the public during the last few years. It was felt by the missionaries that its trustees had practically allowed it to drift from its position as a Christian school, and that in their desire to make it in the best sense national they had eliminated what had been its distinctive characteristics. The President of the Doshisha, the Rev. Mr. Kozaki, is a man of wide scholarship and distinctly evangelical spirit, but his wisdom in the administration of the affairs of the University has been greatly questioned. That Mr. Kozaki's motives have been good perhaps few would doubt, but he has tried to accomplish the impossible—namely, to keep the school in harmony with the old traditions of Japan, and at the same time in line with the teachings of Christianity. He has been greatly influenced by Professor Utika, a man of

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ample scholarship, but whose conceptions of Christian life and teaching, to say the least, are very different from those held elsewhere. His church was broad enough to include even the most clamorous infidels, and he did not hesitate to say that men of that stamp deserved to be regarded as Christians. The issue between the missionaries and the administration of the Doshisha under Mr. Kozaki was distinctly drawn. The most delicate part of the work committed to the Deputation who went to Japan last year concerned the affairs of this institution. They were not able to make any progress toward an adjustment of the difficulties, although there was perfect good feeling between the missionaries and those in authority. At length, however, the Japanese themselves have come to realize that a change is imperative. The facts may be summarized as follows: First, President Kozaki and Professor Utika are now out of the Doshisha. Second, the Japanese themselves, so far as we can yet learn, very generally approve the change. Third, those who seemed to be bound together in a purpose of rule or ruin now seem to be divided among themselves. Fourth, the new President is likely to be Mr. Yokoi, who is well known in this country, having but recently returned from a prolonged residence in New Haven. If Mr. Yokoi succeeds to the presidency, it is too soon to predict what his administration will be. He is a man of undoubted ability and of lofty character. The difficulties in the Doshisha, however, have demonstrated one fact, and the sooner the Trustees recognize it the better for all concerned. The institution was founded to be distinctly a Christian institution, Christian in the sense of evangelical. It will receive the confidence and support of American Christians, and it will do its best work among the Japanese, only as it is loyal to these ideals. There is evidence that at last the Trustees are beginning to realize this fact. In the meantime American Christians ought to be very careful about jumping to the conclusion that the difficulties which are caused by a small company of the graduates or friends of the Doshisha represent the condition of Christianity in Japan, or even the sentiment of the Christians concerning what that institution should be. The missionaries are as consecrated and true as any workers in the world, and the Japanese Christians, as a whole, are loyal to Christ and to his truth.

Percy Alden, of Mansfield House

Many of our readers will remember the articles written for The Outlook and the lectures given in this country by Mr. Percy Alden, Warden of Mansfield House in East London. No man in the world better represents that which is best in the social settlement idea than Mr. Alden; and no settlement in Great Britain is doing more effective work than the one of which he is Warden. He is to give five lectures at Chautauqua the last week in July. While he is in this country he will probably be available for other lectures, and we advise our friends who may desire to be in touch with the best work in these lines to secure his services if possible. The summer is not a desirable time for lectures, but Mr. Alden has a message which all lovers of humanity ought to hear. We do not know his address here, but probably letters sent to him in care of Bishop Vincent at Chautauqua will be received; or any letters sent to him at the Mansfield House, Canning Town, London, E., before July 8 would also receive his attention.

Westminster House

A year or two ago we made brief mention in these columns of the social settlement under the auspices of Westminster Church in Buffalo called Westminster House. It was then comparatively new, but has now grown to be a flourishing and well-established work. Its Head Worker is Miss Emily S. Holmes, a sister, we believe, of the pastor of Westminster Church. According to its last report the house has had an average of seven residents, and has received seventy visitors, for periods varying from one day to one year each. It has also had the voluntary service of eighty-two non-resident workers. The people residing in the neighborhood have shown an increased interest in the work, and have manifested it by offers of assistance and gifts to the house and to the workers. One unique feature of Westminster House is that it deals with one nationality only—the German. A new two-story building has greatly facilitated the work of the last year. The first floor contains a large hall used for entertainments, for a gymnasium, and also for social gatherings of members of the various clubs and classes. On the second floor are a billiard-room, a reading-room and library. On an average two hundred different people come daily to the house to attend the classes and clubs, and for other purposes. There are the classes and clubs common to all the settlements, which reach out in all directions for men and boys, women and girls, with the kindergarten and sewing-schools for children. The Head Worker writes that the crying need of this settlement, as of many another, is for continued residence on the part of those interested in the work. She says: "Some ask, Must we pay for the privilege of working? Our answer is, you must pay, as you usually do, to live, and then give yourselves, not for a lifetime, as consecrated missionaries do, but for months or years, as your circumstances permit. Residence at Westminster House is offered to any man or woman who comes with proper introduction, who wishes to study and help humanity, and who can give time and strength to this splendid work." Concerning the purpose of the work Miss Holmes says: "We aim to be liberal without being lawless, to be religious without proselyting, and to be Christian without teaching any particular creed."

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Correspondence

An American Instance

To the Editors of The Outlook:

Noticing in The Outlook a reference to the granting of the degree of LL.D. to Lady Aberdeen, and the statement that it was reported to be the first instance of the granting of that degree to a woman of this country, has made me write this. The degree of LL.D. was conferred in June, 96, upon Mary Livermore, at Tufts College, it being the first instance of such action on behalf of that college, and probably of any in the country. C. H. W.

[Another correspondent states that the degree was conferred upon Miss Caroline A. Yale by he Illinois Wesleyan University in June, 1896.—THE EDITORS.]

A Correction

To the Editors of The Outlook:

Noticing in the issue of May 29 the reference of the Spectator to the old story that "Daniel Webster burned his degree"—diploma—I wish to deny the story *in toto*.

More than fifty-five years ago I heard the story, with variations. I spoke of it to a gentleman who had known Mr. Webster in college. He indignantly denied the story. It was altogether contrary to Mr. Webster's character, and to all his actions. One who has ever read Mr. Webster's "Plea for Dartmouth College" could never think the story true. "There are those that love her," he said, choking with tears.

A. HAZEN.

Washington, D. C.

[The Spectator particularly declined to vouch for the truth of this story.—THE EDITORS.]

The Tendency of Machinery

To the Editors of The Outlook:

The writer was much impressed with the extract from Bishop Potter's address before the "Church Association for the Advancement of the Interests of Labor," and the newspaper comments thereon as published in The Outlook for May 15. As The Outlook well says, the New York "Times's" reply does not touch the point at all; as to the "Sun's" comments, there is a suspicion at least of that fine touch of irony for which that journal's editorials are so noted. It seems to me, however, that the real point has been overlooked throughout—alike by Bishop Potter and all his critics mentioned in The Outlook. The Bishop's statement, as reported in the "Times," in my humble opinion indicates, first of all, that the learned gentleman is not at all times a very close observer. It very likely seemed to the worthy Bishop, as he stated, that the work of the young man in the factory was purely mechanical, required little or no skill, and called for scarcely any mental activity; but is that true or even probable? Do the owners of large and successful factories pay the wages of able-bodied, intelligent men for such work as the Bishop imagined this to be? In that case would not the tender of the machine have been a boy, working for a quarter or a third of a man's pay? Is it not well-nigh certain that in reality there was a good deal more in that turning "the metal two or three times" than the Bishop took note of? that the machine in question, while apparently all but automatic, is nevertheless one of those complicated pieces of mechanism which require such constant watchfulness, such exactness and nicety of touch on the part of the operator that it could be safely run only by a truly skilled workman? Furthermore—and herein lies the meat of the matter—how does the Bishop know that the young man's mind was not occupied by his work, easy as it may have appeared to a casual looker-on? Was it not rather a case of that highest of all skill—the perfection of art—that of doing exact technical work with such apparent ease as to produce the very impression the good Bishop received?

There may occasionally be something of a tendency in the direction indicated by the Bishop, but for one I cannot believe such to be the general effect of labor-saving machinery; the rule is just the reverse, viz., that the highest-grade machinery demands the highest degree of skill on the part of the operator.

The modern triple-expansion engine of, say, ten thousand horse-power, once properly started and regulated, works almost automatically, and Bishop Potter might happen along some day and see the engineer sitting "with his legs crossed" with apparently nothing whatever to do, and possibly he might thereupon conclude that the engineer was in danger of going mad from inanity; but I don't believe The Outlook would agree with him on the proposition. B. B. W.

"Though He Slay Me"

To the Editors of The Outlook:

You quote in a recent article the familiar passage from Job, "Though he slay me, yet will I trust in him," but I am sure you are aware that according to Professor Genung, Professor Siegfried (the Polychrome Bible), and most modern scholars, that translation is wrong. I add a translation of Job xiii., 12–16, from Professor Siegfried's emended text:

Your remembered sentences are proverbs of ashes;
Bulwarks of mire are your bulwarks.
Desist from me and I will speak out,
Let what will overtake me.

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I will catch my flesh in my teeth
And take my life in my hand;
Lo. He may slay me, I abandon hope,
Yet will I maintain my cause to His face.
Only in this be my satisfaction—
It will not be a reprobate who comes before Him.

A. B. C.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I was much interested in "V. C.'s" query (May 15) in regard to prayer. Would you follow the advice given to "V. C." in teaching a child in regard to prayer? Can you suggest any way of teaching a child to pray for things needed or desired, yet at the same time do away with the idea of indiscriminate asking? It seems to me that many children are taught that prayer is a sort of Aladdin's lamp—rub it, or pray, and the wished-for appears. Such "Arabian Nights" development of the idea of God and his creation in relation to his people is apt to beget serious childish skepticism much more frequently, I believe, than reverent parents imagine. For instance, a parent teaches a child to pray for a hobby-horse for a Christmas present; parent takes the place of Providence and supplies hobby-horse. Child thinks, "God is good; by praying I shall get what I want;" without consulting parental providence, he prays for a sled; no sled appears, and child begins to doubt the all-powerfulness of prayer.

C. B. J.

Your criticism is just. Yet see Philippians iv., 6: "In *everything* . . . make your requests to God." This covers every interest, the temporal and the spiritual, both for men and children. The essential point in such all-embracing prayer is to subordinate the temporal to the spiritual interest, to pray for things temporal only as related and subservient to the spiritual. Let parents encourage children thus, and only thus, to bring their requests to God: God, give me this or that if it would help make me what Thou wishest me to be. This is quite in line with our reply to "V. C."—to which we refer you.

1. What help does Christianity offer a man who is enslaved to a besetting sin? What are its *motives* and *methods* for overcoming sin? Does it promise complete victory to the man who submits to its teaching, or may a man fall into the sin of drunkenness to some extent to the end of his life, and yet be a true Christian? 2. How can perfect trust in God be reconciled with self-reliance as taught by Emerson? J. G. M.

1. By what Dr. Chalmers called "the expulsive power of a new affection." Not by instructive teaching, but by the inspiring love that sacrifices baser desires. Not by prudential or self-regarding motives, but by the energy of unselfish devotion to the best beloved one. Only this can resist defeat; only this, if temporarily overborne, can recover from defeat. 2. By learning to think of ourselves as God's, and our powers as also his. Reverent reliance on the powers he has lodged in us is the proper basis of trust in his power above us, and in his further gifts of power in time of need.

1. To what theological creed and ecclesiastical law do the laity and clergy of the Episcopal Church respectively conform? Where can fuller information be obtained? 2. What is the relative strength of the High Church and the Low Church parties in the Protestant Episcopal Church and in the Church of England?

A. T. B.

1. See the Office of Institution of Ministers in the Prayer-Book. The Bible, the Book of Common Prayer, and the Books of Canons of the General and State Conventions of the Church are therein required to be presented to the incumbent, to be his rule of conduct in preaching, prayer, and discipline. 2. There are no statistics on this point. The distinction of "high" and "low" is rather faded. There is not much left of the low, while the high has now two wings, of which the advanced is ritualistic.

Has George Eliot in any of her books illustrated by any character her opinions in regard to the responsibility of God to his children? She always affirmed in her conversation that the allegiance was from parent to child, and not *vice versa* as the Scriptures teach; that the parent was responsible to the child for having brought it into the world, and could not under any circumstances relieve himself of this duty to the offspring. In other words, the past is strictly the cause of the future. J. W. B.

No such character occurs to us. Concerning her religious views, Mr. Hutton, in "English Guides of Modern Thought," observes that she "was in the highest sense her own God" (p. 286). On the other hand, see Mr. J. C. Brown's little book, "The Ethics of George Eliot's Works."

Will you suggest the best books on Hinduism and Buddhism with special reference to (1) the practical bearing of these religions on Christian missions, and (2) their influence on modern Theosophy and Spiritualism? M. T.

Consult here and there Max Müller's "Psychological Religion;" also some addresses in "The World's Parliament of Religions." Compare Caird's criticisms of Buddhism in his "Evolution of Religion." Modern Theosophy in relation to Hinduism and Buddhism is discussed in Volume V. of the "Biblical World" (Chicago), p. 200 As to the relations of Buddhism to Spiritualism we have nothing to say.

Kindly tell me if there exist any other Churches in Germany besides the Roman Catholic, Jewish, and Lutheran Churches. If others, how long have they been in Germany? A German informed me most positively that those were the only Churches known in Germany. S.

The State Church of Germany includes the Lutheran and the Reformed, the latter preferring the Heidelberg Catechism. There are besides these about twenty-five little bodies, making up about 100,000 in all, classed as "dissenters." There are also about 50,000 "Old Catholics."

Can you recommend a good history of the Jews up to the time of Christ or as far as our Bible traces them? One that does not entirely depend on traditions or Biblical accounts, but more on later researches.

B. O. F.

Wellhausen's "History of Israel" is such a book. A much more extensive work is Renan's

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"History of the People of Israel." Wellhausen's history is published also as an article ("Israel") in the Encyclopædia Britannica.

1. Do you believe that Christ's death and resurrection were entirely natural? or do you consider his death simply suspended animation, the same as in a drowned man who is revived? or are you of the opinion that his resurrection was miraculous? 2. If God is love, how do you account for the terrible suffering of some little children before they die? F. O. B.

1. Christ's death was real, not seeming, death. His resurrection was miraculous in the popular sense of being out of the lower and physical order of nature, but natural in the special sense of being according to an order of nature above the physical. 2. Only in a general way. To cause suffering for a worthy end is not inconsistent with love. Good parents do it. What God's ends are we know not, but believe that they are good, as he is. Jesus, a man of sorrows, yet God's well-beloved, evidently explained the difficulty to himself. We can explain it rightly in degree as we come to be like-minded with him.

1. Please tell me if, from Acts x., 40, 41, I can infer that these "chosen witnesses" were *only* believers in Christ? 2. Have I any right to infer that he would not reveal himself to others than those who had professed to believe on him? 3. Is there any text which proves that he revealed himself *only* to his followers after his resurrection? 3. What does "openly" mean in verse 40? E. W. W.

1. Yes; the word "us" identifies them with Peter and his fellow-disciples. 2. It is a matter in which inference is not reliable. You could not certainly say what would be, but what only has been. 3. No single text, but the sum of all the accounts shows that he appeared only to the disciples. 4. It means "in clear sight."

You quote Bishop Nelson on Divorce, and represent him as saying that he "should never give his sanction to the remarriage of a supposed innocent party who had been divorced from a supposed guilty party." I ask: (1) Is the extreme position taken by Bishop Nelson a justifiable one, and is it held by The Outlook? (2) If it is a violation of God's law for an Episcopal clergyman to officiate at the marriage of a divorced person, can it be right for "dissenters" to perform such service? N. B. G.

1. No; when guilt has canceled the marriage obligation, the innocent ought not to bear a further burden. 2. Emphasizing your "if," we answer no.

About People

—General Daniel Ruggles, who has just died at a great age, was the oldest graduate of West Point. He served with distinction in the Florida and Mexican wars. When the Civil War broke out, Colonel Ruggles resigned from the Union Army, entered that of the Confederates, and was commissioned Brigadier-General. He commanded the Department of the Mississippi. After the war he lived in Virginia. In 1884 he was appointed a member of the Board of Visitors of the West Point Academy. His graduation from the Academy had taken place over half a century before.

—"Once upon a time," says the Boston "Herald," "Senator Cameron called upon President Lincoln at the White House in behalf of an applicant for a consulate who was a particularly pestiferous person to him. 'Where do you want to have him sent?' asked the President. There was a large globe in the room. The Pennsylvania Senator put one arm around it as far as he could reach, and said: 'I do not know what my finger is on, but send him there.' And he was sent."

—"Bishop Doane, of Albany," says the Troy "Times," "and Paul Smith, of Adirondack fame, are close friends. The venerable Protestant Episcopal prelate spent a portion of one summer in the North Woods as Paul Smith's guest a few years ago, and the picturesque host was so impressed with the good Bishop's qualities that he said to him at parting: 'Good-by, Bishop Doane. You are a good man for sure. I hope we'll meet again on earth, but if we don't and I ever get to heaven, I'll hunt you up.'"

—"One of the most remarkable changes of manners in England since the beginning of the Victorian era has been that familiarities have taken the place of formalities," says Sir Algernon West. Sir Algernon never heard his mother address his father by the latter's Christian name. At Eton the existence of such an appellation was not recognized, nor was it even divulged by "boys who knew each other at home." At a dinner-party some years ago the late Henry Greville was heard to say that "he remembered his mother, Lady Charlotte, and her brother, the Duke of Portland, meeting at breakfast at Welbeck, the Duke asking, 'How is your ladyship this morning?' and she replying with all solemnity, 'I am quite well, I am obliged to your grace.'"

—The death of the Rev. Julius H. Ward at his home in Brookline, Mass., was not unexpected, for Mr. Ward had for months been seriously out of health. He was one of the well-known journalists in the country, and in his own department one of the most capable. His work on the Boston "Herald," his editorial writing for the New York "Times," his magazine articles, and his contributions to other journals, among them The Outlook, had made those who follow the current religious history of the country well aware of his knowledge, his versatility, and his sympathy with progressive movements. Mr. Ward was a Broad Church Episcopalian. He was in sympathy with what may be called the movement towards comprehension in that Church; he was an indefatigable worker, intensely interested in the religious history of the day; a man of versatility, intelligence, and ability. The editorials in the Boston "Herald" on religious topics, which attracted very considerable atten-

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tion and illustrated a genuine journalistic spirit, were from the pen of Mr. Ward.

—Dean Farrar thus describes Oliver Wendell Holmes when he made his last visit to England in 1886: "He was an old man, and his diminutive figure perhaps showed that he could never have had great physical strength. It is a fatiguing thing to go over the Abbey, and he undoubtedly felt tired, and was glad to get back to my house for a cup of tea. But he has recorded the intense pleasure the visit gave him, and he told me that he thought those two hours 'in the great Temple of Silence and Reconciliation' were among the most interesting he had ever spent. He mentions also the curious fact that we are often more struck by little things than by great. 'Amidst the imposing recollections of the ancient edifice,' he writes, 'one impressed me in the inverse ratio of its importance. The Archdeacon pointed out the little holes on the stones (of the cloister benches) where the boys of the choir (he should have said of the Monastic School) used to play marbles before America was discovered—probably centuries before, it may be. It is a strangely impressive glimpse of a living past, like the graffiti of Pompeii.'"

—An instance showing the barbaric opinions still prevailing in Germany, opinions shared by the Emperor himself, is the case of Baron von Ehrhardt of Düsseldorf, who so distinguished himself in the Franco-German war as to win the Iron Cross. Baron von Ehrhardt, a gentleman of unsullied character, was unfortunate enough to have a recent misunderstanding with a very young officer. The latter challenged him to fight a duel with pistols. The older man declined, not from lack of courage, but because he said that the squabble was too trivial to be worth bloodshedding, and because he disapproves of dueling on principle. Thereupon the usual proceedings were instituted against him, and the civilized world may well be surprised that the German Emperor has just confirmed the finding of the so-called "Court of Honor"—namely, the dismissal of Baron von Ehrhardt from the army. As a contemptible bit of patronage, however, the Emperor was good enough to say that "out of special favor, because of unusually gallant conduct before the enemy in the war," the Baron might retain his Iron Cross. The spirited but insulted nobleman, however, refused to retain the Cross under what he justly declared to be "humiliating conditions," and promptly sent it to the Emperor.

Bits of Fun

Bridget—Now, then, Miss Effie, you must behave yourself properly or not at all.—*Punch.*

Mrs. Quiddle—I wonder what has become of John! He went out early this morning, and here it is 'most dark, and I haven't heard a word from him. Mrs. Raddle—Do you really have fears for his safety? Mrs. Quiddle—Oh, I guess his safety's all right; but I'm afraid he's fallen off the thing and broken his leg.—*Boston Transcript.*

Looking Ahead.—Wheeler—"I suppose when flying-machines are invented, you'll get one and be happy." Mrs. Wheeler—"Yes, until the next year's model comes out."—*Truth.*

Napoleon Paraphrased.—The commanding general of the first battle of the next war struck a Napoleonic attitude. "Men," rang out his clarion voice, "this day and hour forty kinetoscopes are looking down upon you!"—*Indianapolis Journal.*

It is not every great man who carries his honors as meekly as the Mayor of Inverness, who rebuked an admiring crowd in the words: "Fren's, I'm just a mortal man like yersels." Sir Wilfrid Lawson tells the following story: "A woman was once pursuing her fugitive cow down a lane when she called out to some one in front, 'Man, turn my cow.' The man took no notice, and allowed the cow to pass. When she came up, she said, 'Man, why did you not turn my cow?' He replied, 'Woman, I am not a man; I am a magistrate.'"—*Household Words.*

A brawny Swede visited the City Hall the other day to procure a marriage license, and a couple of clerks to whom he innocently stated his wishes directed him to the department where dog licenses are issued. He approached the license window diffidently, gave his name and address, and asked what the document would cost. "It will cost you $1 a year for every dog you keep," replied the clerk. "Dog?" echoed the Swede. "Why, certainly," continued the clerk, "don't you want a dog license?" "Val, no," cried the would-be benedict. "Ay kaint afford to buy a dog dees yar. Ay vant to get only a vooman now."—*Chicago Times-Herald.*

A missionary bishop who had been six weeks in coming to the convention at Winnipeg, most of the way in a canoe, began his address by saying that he would speak for himself and for a brother bishop who unfortunately could not be present. He was sorry to say that his brother's diocese had gone to the dogs! A general gloom followed these words. He went on to say that the bishop had found so many inquirers after religion among the Eskimos north of Hudson Bay that he had to build a church. As there was no wood, he used whales' ribs for rafters, covering them with tanned walrus hide, and so made a church to hold eighty persons. All went merry as a wedding-bell for a time, until—the dogs grew famished and ate the church!—*Youth's Companion.*

There is a man in Glasgow who, when he goes to church, notes the hour at which the sermon begins; and if the discourse does not exceed twenty minutes he cheerfully subscribes 2s. 6d.

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to the collecting-bag; if under twenty-five minutes he subscribes 1s.; but should it extend over that time, he simply buttons up his pocket and gives nothing.—*Scottish American.*

After the ordination of a new minister in a country parish in Scotland, the party, which was composed for the most part of well-known clerics, drove off in brakes to a town some miles distant to dine. On approaching a dangerous part of the road with a deep descent, a probationer was heard to remark, "Man, if thae horses were to bolt, whit a lot o' grand vacancies there wid be!"—*Scottish American.*

Once while Mr. Webster was addressing the Senate, the Senate clock commenced striking, but instead of striking twice at 2 P.M., continued to strike without cessation more than forty times. All eyes were turned to the clock, and Mr. Webster remained silent until the clock had struck about twenty, when he thus appealed to the chair: "Mr. President, the clock is out of order! I have the floor!"—*Argonaut.*

The Home Club

An Important Civic Organization

The New York League for Political Education is three years old, and has 550 members. The programme of the work for 1897–98 has just been issued. The neighborhood work of the League is most interesting; it proves conclusively what women can do in civic life. If self-knowledge is the evidence of intelligence and wisdom on the part of the individual, it is infinitely more important that a civic community should know all that goes to help to form its character. The League, believing that ignorance is the fundamental cause of political corruption, and largely responsible for the indifference that is as fatal to political purity as corruption, inaugurated last winter what is called "neighborhood work." The Assembly District was taken as the political unit, and the members divided in committees under a chairman. This work is well organized in six Assembly Districts. The work is to be continued and expanded; it means a record of the educational, religious, philanthropic, and recreative opportunities in every Assembly District in the Greater New York. A course of lectures will be given in November on "Citizenship;" primary and advanced classes in parliamentary law will open at the same time; a popular division should be that on "How to Work in Committees." A class on "The Government of the State and the City of New York" and one on "The City Courts" will run through the winter. Mr. John Graham Brooks will conduct sixteen lessons on "Economic Science and the Laws of Life," and a course on "The Ideals and the Achievements of Social Reorganization," and one on "Ideals of a New Society, as seen through Leading Personalities of Our Century," beginning in January. The Secretary of the State Civil Service Reform Association, Mr. George McAneny, will give lectures on the principles of Civil Service Reform in November. Professor William Sloane will give a course of lectures on "The Development and Theory of Nations" in February. In addition, the League will conduct the Saturday morning lectures on political and civic subjects by leading citizens. The City History Club and the Woman's Auxiliary to the Civil Service Reform Association have combined in some of the lecture courses. The ultimate outcome of this educational work will be, not only an increase of knowledge, but a development of civic pride and true patriotism that will lead every mother so to train her son that he may in manhood follow that political maxim which is the basis of all true manhood: "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

Time in Education

Dear Outlook: At what age does a child become interested in the symbols of things as distinguished from the things themselves? Professor O'Shea's suggestive article in a recent Outlook places the age later than my experience with my own children justifies. A mother may hesitate to put her opinion against that of an expert in psychology; yet the observations of an intelligent mother must have more weight than the observations of a teacher. Mothers are constantly with their children, and they have that most necessary qualification for scientific observation—freedom from preconceived theories.

My oldest daughter came upon the stage at the time when general educational methods were beginning to adjust themselves to the conditions of the child mind as set forth by Froebel and his followers. She had two years in the kindergarten, and at six entered a primary school. The object in the primary school was to lead her into the three R's by easy stages. The work in arithmetic was tenderly graded. She studied numbers only in relation to things. Four objects were placed before her and the figure four was learned, and the properties of the number in its various combinations and permutations. When her mind was sufficiently hardened by this exercise, she was gently led to contemplate five articles, with the figure and number five. She was an intensely active child both in body and in mind, and began to chafe under the limitations. One day, when she was seven, she burst into the room and said, "Mamma, won't you give me something hard to do in numbers?" "What would you like?" I asked. "The very hardest thing there is. What is the hardest thing?" I suggested long division and cube root. "Which is the harder?" I told her that I thought I found long division the harder. "Won't you give me some?" I was amused at her earnestness, and set an example in long division, easy, although involving hundreds of thousands. I performed the example, explaining the steps, and then set a similar example for her. She performed the work without error, and called for another example.

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A hungrier child I never saw. For two hours, until I forced her to stop, she continued to work the problems, and then begged to be allowed to try cube root. She has not proved to be a mathematical prodigy; the bent of her matured mind has been toward linguistics.

When my boy came, the study of the child mind had progressed much further. He also had two years at a kindergarten, and at five and a half entered a Froebelian primary school. The first year he dealt almost wholly with things. He studied twigs, cocoons, and the weather. Stories of wonderful things were read to him, and he drew more wonderful pictures of the dramatic situations presented in the lives of the heroes. He began to learn to read. The teacher would test silica and quartz to determine their composition, and then write the words "silica" and "quartz" on the blackboard, in order that the thing and the symbol of the thing might enter the mind together. At the end of the first year he could not read that trenchant first line of Webster's Spelling-Book, "You can not put off the law of God." By easy stages and without jar to his intellect he was conducted from the contemplation of paper discs to wooden spheres, and finally was allowed to study twelve objects. The last part of the year he began to be unruly in school. It was very clear to me that the child did not have proper work to do. I said to him, "John, how would you like to go to a school like sister Mary's, where you must work hard; where you would read and write and study numbers?" His face was radiant. He clapped his little hands and exclaimed, "Oh, mamma, can't I go to such a school? I would like it so much, so much! Perhaps I could do work in thousands!" I wish every student of child psychology could have heard the tone and seen the look with which he uttered the word *thousands*. It convinced me that some children at six love abstractions.

The psychologists are right in saying that the mind of the child is wonderfully quickened in the seventh year. How it may be with other children I do not know, but with my children this quickening brought intense interest in symbols. In other words, they were both eager to learn to read and write and figure. My boy will, I believe, enter his professional life one year later than he would had he not been kept contemplating things when he was hungering for symbols. My little girl of five cares nothing for symbols. But I believe that by the time she has completed her sixth year she will have learned so much about the world around that she will be as eager for symbols as were her sister and brother.

MRS. C. F. B. T.

If every mother of young children were as observant as our correspondent, the waste of time that so retards the educational progress before fourteen, and so seriously complicates the question of education after fourteen, would not be possible. The idea which prevails too frequently even among educators is that children are to fit into a system that is divided off into periods of time. The child of naturally quick intelligence, as our correspondent proves and the experience of many of our readers will confirm, is irritated and his interest lessened because the work required, the subject presented, do not hold his attention; the mind has traveled a greater distance, not over a road, but a field. The dull child suffers because he is in the air without visible means of transportation. Systems of education are the modern Molochs to whom preconceived ideas, indifference, and pedantism have consigned the unusual children. Children are too often trained to prove the truth of theories. The kindergarten, if treated as a mere system, is as deadly in its effects as any other philosophy of mind reduced to a system. If the child must spend so many weeks or months going through a certain programme, the injury to him is as great as when he is required day after day to read words of three letters, when he has without effort learned to read with children two years in advance of the grade to which the system has confined him, a mental prisoner.

The freedom of the child depends on the intimate knowledge of his parents as to his mental needs, and how the school is supplying them.

Having Eyes, They See Not

The Governor of California recently interrupted a lawyer who was pleading for his client's pardon and in the course of his plea impugned the testimony of a witness who could not tell the number of steps in front of his own door, by asking the lawyer the number of steps in front of his own house. The lawyer replied, and investigation proved he was wrong. This tendency to live with one's eyes shut is universal. That it is a bad habit all admit, for the eye is a positive factor in education and in culture To see the beautiful is the privilege of trained eyes; to discriminate between the beautiful and the ugly is good taste. To see accurately is a part of the moral education.

An Art Education for the Workers

The granddaughters of Peter Cooper have established at Cooper Union, New York, a museum founded on the idea of the Musée des Arts Décoratifs of Paris. The idea is to afford artisans larger opportunities for studying the higher and finer part of their art. The purpose of the Paris society, founded by designers and manufacturers, was to "devote itself to the culture of beauty as applied to the useful; to aid designers and workers in the fields of industry; to excite artistic emulation among artisans; to encourage the general love of the beautiful, and to develop public taste." This expresses the purpose of the Cooper Union Museum.

An Important Post-Office Order

The following order has been issued by the Post-Office Department: "No cards are postal cards except such as are issued by the Post-Office Department. Cards issued by private persons and bearing written or partly written messages must, if mailed, be prepaid at letter rate, but circulars and advertisements may be placed in print on such cards, which may then be mailed when prepaid by a one-cent stamp if not over two ounces in weight."

A New Settlement Opportunity

The Elizabeth Peabody House, a settlement for kindergartners, has been opened in Boston. Residents are needed to carry on the summer work. Address 29 West Cedar Street, Boston, Mass.

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